

MOODY BIBLE INSTITUTE MONTHLY

Volume XXV

MAY, 1925

Number 9

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SEMINARY
NEW YORK

The Face in the Mist

By Rev. G. A. Swanson, El Reno, Okla.

Across the years now spent and gone
With friendly scenes beguiling,
The fairest face I've looked upon
I see serenely smiling;
Its fadeless beauty ever gleams
Above all earthly splendor,
And memory sweeps in endless dreams
Its features kind and tender.

Old days return and life's aglow
With buoyant joy and gladness;
I live again in the long ago
Untouched by care and sadness;
And time goes on without regret
'Mid scenes that long I cherish,
While human woe I soon forget,
And griefs depart and perish.

I am a child at Mother's knee,
Her gentle voice is calling,
I hear its soft, sweet melody
In tender accents falling;
While through the mist of hopes and fears
Her faith is still abiding,
And 'spite the distance of the years
Her hand my hand is guiding.

No earthly wealth, but rich in prayer
And faith beyond time's measure,
Her womanly grace beyond compare,
Her love, an endless treasure,
To me she came a gift divine—
Like her there's not another,
And I am rich—her faith is mine—
Thank God for such a Mother!

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Continuing THE CHRISTIAN WORKERS MAGAZINE
AND INSTITUTE TIE.

Published on the first of each month

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May, 1925

Des Moines, Iowa, Bible Conference, June 14-21. See page 412.

It Is Obvious

WHEN you go fishing, go where the fish are! Then God opens your eyes, and you decide to help Jewish Mission work—then remember, help the Jews where the Jews are!

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Moody Bible Institute Monthly

MAY, 1925

EDITORIAL NOTES

"A new heart I will give you, and a new spirit will I put within you. And I will put my Spirit within you." Ezekiel 36:26, 27.

God has revealed Himself in two great dispensations. In the old we have the time of promise and preparation, in the new that of fulfilment and possession. In harmony with difference of the two dispensations, there is a twofold working of God's Spirit. In the Old Testament we have the Spirit of God coming upon men, and working on them in special times and ways, working from above and without inwards. In the new we have the Holy Spirit entering them and dwelling within them, working from within outwards and upwards. In the former we have the Spirit of God as the Almighty and Holy One; in the latter we have the Spirit of the Father of Jesus Christ.—Andrew Murray.

* * *

Mother's Day, Decoration Day and Whitsunday all come in this month. We love our mothers and are glad to have them honored, living or dead.

Whitsun-tide We love our country and honor the brave soldiers and sailors who have laid down their lives for it. We would not have the memory of their deeds forgotten or their graves neglected. But we love our God most of all, the God who gave us our mothers and their love, the God who gave us our country and the men who have defended it, the God who gave us our Saviour from sin and the Holy Spirit to regenerate and comfort us, to teach and lead us into all truth.

It is Whitsunday that commemorates His descent upon the waiting disciples on the day of Pentecost. It is Whitsunday that commemorates the formation of the church by the Holy Spirit into the one body of Christ. Before that sacred day there was no church considered as His body. How much then does this day mean to us! May the pastors who read this seize upon it as a great opportunity to instruct their people in the doctrine of the third person of the trinity. They will find Mr. Scroggie's notable address on another page very helpful to them. It is a finished product on the aspect of the Spirit's work of which it treats, and the life of the Spirit is in it.

But it is not enough to be instructed in the doctrine. We ourselves were well instructed in it, and often preached upon

it before we really experienced in our souls that which Mr. Scroggie is speaking of. Do not be satisfied with a head knowledge of the Holy Spirit. Know Him as your Indweller, your Sanctifier, your Quickener, your Guide in all the affairs of life, your Teacher, your Helper in prayer. "The Holy Spirit only dwells in the church as His habitation," says Bishop Webb in *The Presence and Office of the Spirit*, "but also uses her as the living organism whereby He moves and walks forth in the world, and speaks to the world and acts upon the world. He is the soul of the church which is Christ's body."

What a transcendent truth is this to know and preach, and live and practice! Oh, may God make this Whitsuntide as the beginning of days to us!

* * *

That is what *The Public Ledger* (Philadelphia) calls it. The new leaders of the Russian Soviet armies have issued a loud appeal for what in this country we call preparedness. The French at Paris resent suggestions of another disarmament conference. The British are disinclined to retard the work of building up a vast air navy. Washington also is concerned greatly about the navy. It must always be ready for the work of national defense, Secretary Wilbur says. "Why?" asks *The Public Ledger*, "defense against what? What is the nature or name of the thing which all statesmen seem to see in the distance? What is it that can be dreaded alike and simultaneously in Moscow, Paris, London and Washington? Where is its hiding place? Who controls it? Can anybody in or out of the chancelleries or the seats of the mighty tell us its name?"

We reply that its name is sin. "Anybody in or out of the chancelleries" who is acquainted with the contents of the Bible and believes in it as a revelation from God, knows its name and who controls it. As a matter of fact, it is controlled by the human heart in its fallen state and separated from God, albeit it is aided and abetted by Satan, "the god of this age." Its hiding place is right there in the human heart. The nature of the thing is rebellion against God, against His revealed Word, against His incarnate, crucified and risen Son.

Dreaded in Moscow, Paris, London, Washington? Yes, and it may well be

dreaded, for it is not abating. The only thing to hold it temporarily in check is a vigorous onslaught by the hosts of the Lord. But the supposed leaders of those hosts are focussing their attention on secondary things instead. "If they had stood in my council, and had caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doings" (Jer. 23:22).

Let the preachers taboo politics local, national and international. Let them leave that to those better qualified to deal with it, and let them bear down hard on sin, not vice nor crime, but sin. That thing which is so awful as to call for the incarnation and death of the Son of God Himself to put it away. Let them proclaim Him to guilty men. Let them demonstrate His resurrection from the dead, and His coming again to judge the world in righteousness. Let all of them do it, faithfully and continually, in every nation and tongue under heaven, and they will accomplish more than all the chancelleries and seats of the mighty around the globe. "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. 23:29).

* * *

Some years ago in Danville, Va., there began a social movement which has spread its beneficence over a wide area.

One Sunday night a lady overheard a conversation between two traveling men in the lobby of a hotel. The men had sought each other's companionship and were commenting upon the loneliness and monotony which travelers experience who are obliged to spend their Sundays away from home and family. The remarks impressed the lady who began to wonder why something could not be done to make life more pleasant for the men of the road. A plan finally suggested itself as follows:

Each Sunday night she and her co-workers drive to the various hotels and gather the traveling men who are willing and take them to church. After church follows a social hour at her home, in which men and women from the ends of the earth meet and exchange ideas. She named it the "Pass It On Club" and its members are said to have done much to pass on the Christian spirit of brotherhood which prompted its founder. Over 3,000

travelers have been to church with their benefactress since the work began.

The club does not confine its activities to any one church, but visits them all, choosing a different one each Sunday. In its atmosphere, the humblest drummer and the capitalist meet on common ground and bear away with them a fond remembrance of the happy hours spent in "the house by the side of the road." Perhaps by reading this some one else may be stimulated to go and do likewise.

"Have you had a kindness shown?

Pass it on;

'Twas not given for thee alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears—

Pass it on.

"Be not selfish in thy greed,

Pass it on;

Look upon thy brother's need,

Pass it on;

Live for self, you live in vain,

Live for Christ, you live again,

Live for Him, with Him you reign—

Pass it on."

✱ ✱ ✱

The *Christian Century* (Chicago) did a needed and courageous deed last March, when it challenged the Chicago dailies to

**Newspaper
Uncleaness**

declare a thirty-day holiday on crime news and to give more attention to the significant events of

the day. We can only regret that all our religious weeklies did not come to the aid of the *Century* and convert the challenge into a crusade. We could have forgiven the pastors of our churches also, if they had taken the topic into their pulpits and aroused the consciences of their people against the dreadful moral pest. The *Century* put it mildly when it said that parents "are baffled by the problem of keeping decently clean and normal the minds of their youth exposed as they are to the unwholesome picture of life which they see in the press." It is this too, which largely explains or accounts for, the increasing lawlessness and vice among students of both sexes in our colleges and high schools. And its effect upon crime of the grosser sort is something as to which no thinking man outside the newspaper offices has any doubt.

The challenge of the *Century* has, alas! met only with rejoinder and argument from the press, and as the *Literary Digest* put it, the newspapers have continued to "pursue their daily grind of recording crime." One metropolitan paper even undertook to prove by the front pages of its local contemporaries for one day, that the *Century* erred in its contention, while another exoused the filthiness of one of its pages by pointing to the welfare work accomplished by the contents of a different one! "Publicity deters crime," is the empty cry of the press. Why not publish more crime if that be true? "The efficacy of the remedy ought to increase in proportion to the size of the type," says the

Christian Science Monitor, and we think there is logic in the statement.

Have not our newspaper editors and publishers children of their own? What do they think of the effect of their daily pabulum in their own homes? The publishing of crime and uncleanness in type and in picture may be a necessity, but they who are engaged in it for profit need to remember that "whatsoever a man soweth that shall he also reap."

✱ ✱ ✱

Principal B. T. Benninck, of the "School for Christian Education," Rock Valley, Ia., writes to commend our warnings against the materialistic or **Christian** naturalistic trend in our **Schools** public schools and colleges, and asks whether Christian parents should not unite and have their own Christian schools? "Is it not a dangerous thing," he says, "for parents to entrust their children to a public school? Why not keep so important a work under really Christian control?"

We agree that this would be desirable, but difficult, if not impossible, to achieve in any large or general way. How many Christian parents could afford to support such schools and pay their taxes for the public schools at the same time? And what a tremendous amount of machinery would be required to set up and maintain such schools at the requisite standard for these days! And yet we may have to come to Mr. Benninck's idea nevertheless

Hymns on the Holy Spirit

Editorial

ONE day last winter we listened to a soul-stirring address on the work of the Holy Spirit in relation to the Christian believer.

And at its close the leader of the meeting sought a hymn that would harmonize with the teaching given and bring the service to a fitting climax of power and blessing. The best hymn he could find apparently, was that familiar one of Andrew Reed, beginning with the line, "Holy Ghost! With light divine."

The hymn was sung to the majestic tune arranged from Gottschalk, and so far as the music was concerned nothing better could have been chosen, but the words were not only inappropriate to the address but contradictory. The poet was placing words on the lips of convicted and penitent sinners who had not yet received the Holy Ghost and were absent from an experience of His cleansing and comforting power, while the teacher of the hour had been addressing saved and sanctified saints concerning that which the Holy Ghost had already done for or accomplished in them through faith in Christ. He was also exhorting them to seek the deeper and fuller work of the Spirit in their spiritual experience.

The effect of the hymn therefore was that of an anti-climax. It was a sudden

descent from the bloom of May to the chill of December. It left the hearers, some of them, at least, in bewilderment. It seemed to indicate that the leader of the meeting was at odds with the teacher, and that the work of the latter must be done all over again.

The incident impressed one with the high responsibility resting upon the leader of a meeting in the selection of hymns. It also brought to light that the earlier hymnody of the church reflected the comparatively meager attention which had been given to the particular and important aspect of the Spirit's work which had been emphasized that morning.

There follows the hymn of Andrew Reed, beautiful for poetry and entirely suitable for its purpose, and side by side with it a suggested rendering which better expresses the thought of the address which it was our privilege to hear.

(For the Unsaved)

Holy Ghost! With light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost! with power divine,
Cleanse this guilty heart of mine;
Long hath sin without control
Held dominion o'er my soul.

Holy Ghost! with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, bleeding heart.

Holy Spirit! all divine,
Dwell within this heart of mine;
Cast down every idol-throne,
Reign supreme—and reign alone.

(For the Saved)

Holy Ghost! with light divine,
Shining on this heart of mine,
Chasing shades of night away,
Thou for darkness givest day.

Holy Ghost! with power divine,
Thou hast cleansed this heart of mine;
No more sin, without control,
Holds dominion o'er my soul.

Holy Ghost! with joy divine,
Thou dost cheer this heart of mine;
Thou dost bid my woes depart,
And dost heal my wounded heart.

Holy Spirit, all divine,
Dwelling in this heart of mine:
Fill, and make me all Thine own,
Reign supreme and reign alone!

Subscribe to the Moody Monthly for your friends.

Moody Bible Institute Monthly

Cedar Lake, Ind., Bible Conference, July 19-Aug. 2. See Back Cover.

The Fulness of the Holy Spirit

By Rev. W. Graham Scroggie, Edinburgh, Scotland

An Address at the Moody Bible Institute of Chicago, Revised by the Speaker

I FEEL greatly the responsibility of speaking to you on this all important theme, and I am sure you feel the responsibility of having to listen. The word of truth never leaves us as it finds us, and I have no doubt that this hour is going to tell in the lives of scores now present.

The text is Ephesians 5:18, "Be filled with the Spirit." There are no less than seven words employed in the New Testament to set forth the mission and ministry of the Holy Spirit in relation to the believer, the gift, the sealing, the indwelling, the earnest, the anointing, the baptism, and the filling of the Spirit. We must not regard these words as synonymous. They are flashes from the diamond of truth, indicating some of its many facets.

A Sevenfold Blessing

By the "gift" of the Spirit is meant that the Father has fulfilled the promise to bestow the Spirit upon the church. Before His ascension, Jesus said that the promise would be fulfilled upon His return to heaven, and ten days after the Spirit was thus given to the church, and to believers respectively, so that we may not now ask for the gift of the Holy Spirit. That promise has been fulfilled. The Father has given Him, and it is only for us to take.

By the "sealing" is meant that God has put His mark upon those He has redeemed, and who, by faith, have entered into salvation. [Just as timber receives the stamp of the buyer, later to be floated down to its destination, so the believer, purchased and possessed, but not yet fully redeemed, has received the stamp of the Holy Spirit. That is the force of the passage in Ephesians which speaks of "the redemption of the purchased possession." We who are Christ's have already been purchased by Him and are His possession, but we have not yet reached our destination. Meanwhile we bear the mark of our Owner.

By the "indwelling" is meant that, mystically, but very really, our bodies are the "temples of the Holy Spirit" who dwells in us. We are not our own; we are bought with a price, and are exhorted, therefore, to glorify God in our bodies which are His. So that any misuse of the body is sacrilege, for we are temples.

By the "earnest" of the Spirit is meant

that we have in Him a foretaste of what awaits us in fulness when redemption is accomplished. As the grapes brought out into the wilderness from Canaan showed the quality of the fruit which the Israelites might enjoy to the full in the land so the Spirit is the foretaste of heavenly fulness. As the engagement ring is the indication and earnest to a young woman of a closer fellowship, a more holy intimacy with her beloved, so the Holy Spirit is the guarantee and evidence, the promise and assurance of the completion of that which is here and now commenced.

By the "anointing" of the Spirit the New Testament seems to point to a special blessing in view of service. Our Lord thus was blessed on the eve of His three and one-half years ministry, and the apostle John speaks of the anointing

says "be ye baptized with the Holy Spirit." There must, therefore, be a distinction between the "baptism" and the "filling" of the Spirit.

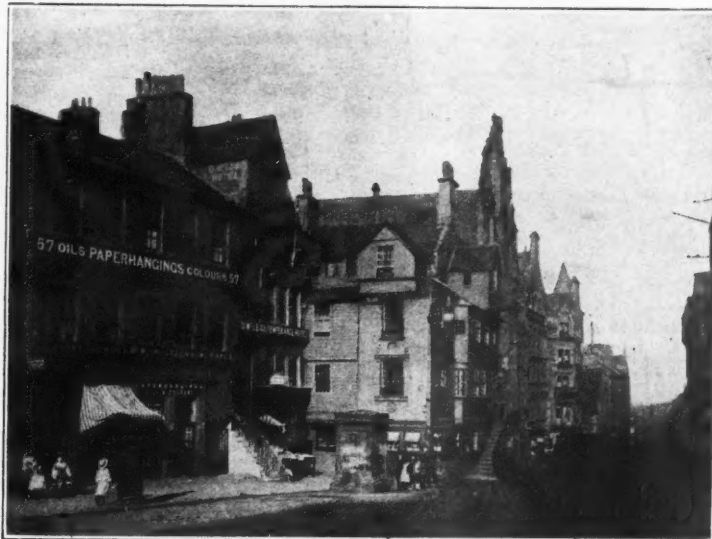
I want to say to you quite frankly that the blessing which is extended to us, we should seek and receive whatever we may call it. What matters first of all is the thing itself, and after that, we may give, and must give attention to our terminology. If the Spirit has been pleased to use certain words to indicate certain truths, we cannot run them all together and say it does not matter which we use. The "baptism" of the Spirit in the evangelical records points forward to a blessing yet to come: "Ye shall be baptized with the Holy Spirit." In the first chapter of the Acts the prophetic finger is still pointing to an experience that awaited the believer. Turning to the epistles, we

find in 1 Corinthians 12 a reference to the baptism of the Spirit, but it is no longer prophetic. It is historic, and points back to something accomplished: "By one Spirit were we all baptized into one body." If the evangelic records point forward and the apostolic writings point back, at what point do these prophetic and historic references meet? Unmistakably in the second chapter of the Acts. On the day of Pentecost all believers were, by the baptism of the Spirit, constituted the body of Christ; and since then, every separate believer, every soul accepting Christ in simple faith,

has, in that moment, and by that act, been made partaker of the blessing of the baptism. It is not, therefore, a blessing which the believer is to seek and receive subsequent to the hour of his conversion.

A Blessing That Awaits

There is a blessing of the Spirit, nevertheless, which awaits us, and it is indicated in the passage before us: "Be filled with the Spirit." I want to say a word, in passing, on the fact of this blessing. John the Baptist was filled with the Spirit from his birth. Elizabeth was filled with the Spirit. Zecharias was filled with the Spirit. The disciples were, on the day of Pentecost, filled with the Spirit. Peter before the council, in chapter four of the Acts, was filled with the Spirit. The praying disciples in the upper room were re-filled with the Holy Spirit. The first deacons were filled with



John Knox's House, Edinburgh, Scotland

which we receive, so that, taught of God, we are equipped and endued for service.

The Baptism and the Filling

There remain two other words, the "baptism" and the "filling" of the Spirit. Some students of Scripture regard these words as interchangeable. There are others who regard the "baptism" as a blessing to be sought and found by the believer. Others, again, sharply distinguish between these two ideas. But all must agree that the "filling" of the Spirit is a blessing into which the believer may or may not enter. Let us understand that the exhortation in Ephesians 5:18 is to believers, for all the epistles were written to these, and hence it is pointless, if it be that all believers, as such, are necessarily filled with the Spirit. There is no such exhortation in the New Testament with reference to the other blessing. It nowhere

the Spirit. The martyr Stephen was filled with the Spirit, and Saul at Damascus was filled with the Spirit. There can, therefore, be no doubt as to the fact.

Now, if you look at these passages in relation to the day of Pentecost, two facts will emerge. First, that before the church was formed on that day, and before Christ ascended into glory, believers had the filling of the Spirit without the baptism. And second, that after the day of Pentecost, believers having become members of Christ's mystical body by the baptism of the Spirit, might know nothing of the fullness of the Spirit, or might be filled, and often filled. Therefore, bearing in mind that there is a blessing for us, a Spirit-blessing quite definite, whatever at the moment we may call it, let us pursue that blessing until we possess it; and then, when in the enjoyment of it, let us pay attention to the terminology.

What Is the Nature of This Blessing?

I would point out, first of all, that the case in the passage before us is the dative; and may more accurately be translated, "Be filled by the Spirit"; but all the references to this "filling" in the Acts are in the genitive, not the dative, "Be filled of the Spirit." From these two passages we learn that the Spirit is at once the content of the filling, and the agent. "Be filled of the Spirit" refers to Him as the content; "Be filled by the Spirit" refers to Him as the agent.

This brings us into touch with a great truth which is set forth everywhere in the writings of the apostle Paul, namely, the Lordship of Christ as distinct from His Saviourship. You recall that, before our Lord ascended, He said to His disciples that when the Spirit came He would not speak of Himself, but whatever He heard that should He speak, and He would show them things to come. Our Lord said, "He will take of my things and reveal them unto you." Just as Christ came to make known and to magnify the Father, the Spirit has come to make known and magnify Christ. Any emphasis, therefore, upon the Holy Spirit which does not give Christ the place that belongs to Him in the whole scheme and experience of truth, is a pseudo doctrine of the Spirit.

But you ask, "What, precisely, is meant by the fullness of the Holy Spirit?" And my answer is,

The Lordship of Christ in the Believer's Life

And if you ask, "Is Christ not Lord in the life of every believer?" sorrowfully, the answer must be, "No, He is not." He is the Saviour of all believers. They are delivered from the guilt of sin and from its ultimate penalty, but, alas, all do not know the blessedness of His lordship. We apprehend Him as Saviour by faith on the ground of His finished work of what He has done for us; but He did that for us only that He might do something *in* us. We are trusting that act wrought on Calvary, but, it may be, we are not letting Him work out *in* us all the consequences of His redeeming passion.

What is the significance of the convention movement throughout the world? It is not an evangelistic movement. The aim is not to preach the gospel that sinners may be saved, though many are saved, but it is a mission to believers, who are exhorted, not to repose faith in Christ as the sacrifice for sin, but to accept the implicates of that experience, in life and service, under the domination of Christ as Lord. That is the significance of the fullness of the Spirit. When Christ is enthroned in the life as Master, as Lord of all, that soul is filled with the Holy Spirit. We sing:

"Thou, O Christ, art all I want,
More than all in Thee I find."

Where that is said and sung truly, the singer is filled with the Holy Spirit. Where Christ is enthroned within, where His Lordship over all the life is acknowledged, so that everything that concerns us is referred to Him, and we gladly confess that we are His bond-slaves—I say, where that is the experience, the believer is filled with the Spirit. Where it is not, he is not filled with the Spirit. But some one may ask,

How Is This Brought About?

It is brought about by the Holy Spirit Himself, who is here to administer in us the rule of Jesus Christ. He personally is exalted at the right hand of God, but He is represented on earth by His Spirit, as during the days of His own earthly ministry He represented the Father. The Spirit, therefore, is not only the content of the filling, but also the agent of it. He occupies in this dispensation, in the believer and in the church, much the same position that the Viceroy of India occupies in relation to the sovereign of Great Britain. He is virtually king in India, but we distinguish between him in his personal and official capacities. In his official capacity he cannot speak on his own authority. He is a representative. He is there to administer the rule of the British sovereign. And so the Holy Spirit in the church and in the believer, in this dispensation, is here to administer the rule of the risen Lord. He has not come to speak of Himself. As an artist would show his pictures, standing behind it, and not having even his finger tips showing, getting behind his picture and pushing it forward,—so Christ came to present the Father, and so the Spirit has come to present Christ.

Therefore, where much is made of Christ the Spirit is active; but if, in what claims to be a doctrine or movement of the Spirit, little is made of Christ, I do not hesitate to say it is a pseudo doctrine, and a pseudo movement.

The fullness, therefore, of the Holy Spirit, as to its nature, is Christ enthroned in the life of the believer as Lord and Master of all. And that divine rule is administered by the Holy Spirit. Here, a word must be said as to

Who Are the Subjects of This Filling?

Well, who are warned against foolishness and intemperance in the preceding verses? Surely not ministers only, or

Christian workers, but all believers. Thus the "filling" is for all believers, and it is not only a privilege but a duty. It is as definite a command, and as obligatory as the command to the sinner to believe on the Lord Jesus Christ and be saved. We owe it to ourselves to obey. We can never realize ourselves, our Christian manhood and womanhood, except in this way. We owe it to others also, for God communicates with others by means of us, and if we are not right with Him, the communication is faulty. We owe it further to God, who has redeemed us that His purposes might be fulfilled in us, and that salvation might be worthily presented through us to a needy world. It is a duty as well as a privilege. We owe it, I say, to ourselves, and to others, and to our risen Lord.

But now, as to the actual experience. We have considered the fact of the blessing, and the nature of it, and the subjects of it; but

How Is This to Become Experimental?

I want to be very practical here and to speak from my own experience, and out of an observation extending across many years in the convention movement where this is one of the fundamental and central truths. Therefore, let me say something first of all, about what this experience is not, necessarily.

1. *It is not necessarily a drastic experience.* It may be. I have known it to be. I have known people to pass through an experience that was simply volcanic. The whole life seemed turned upside down and inside out. But this is not necessary; it is not of the essence but of the incidence of the thing.

2. *Neither is it necessarily a strange and strong emotion.* That may accompany it, but it is not of the essence of it. I have seen people pass into this blessing of the Spirit without any evidence of emotion, but just quietly and restfully. On the other hand, I have seen audiences swept with the Spirit of God in such a way that relief was given only in tears. But let us distinguish between the essence of the thing and the mere accompaniments of it. Temperament counts for much. We may expect strange and strong emotion in Wales amongst a naturally excitable people, when we would not expect it in Scotland, where people pride themselves on their self-control. The difference is one of temperament. Do not let us suppose because in certain directions people do not express themselves loudly that, therefore, the work done is not as genuine and deep as where people of a different temperament are swayed by emotion.

3. *It is not necessarily accompanied by ecstatic joy.* It may be. In my own experience it was "joy unspeakable and full of glory." The joy became a pain, and as I walked up and down the streets of East London in those early days I found myself laughing, and I suppose people thought I was demented. It was joy of the Lord, and I had to ask Him to modify it, for it seemed as though my soul would rend my body. Do not, how-

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ever, suppose that this is a necessary evidence of the Holy Spirit. It may be an accompaniment.

4. *It is not something that dehumanizes one*, or unfits him for his usual work. If a domestic servant is filled with the Holy Spirit she will not think herself too good for domestic duties. This blessing does not clog the machinery of life, but sends us back to the common task to do it in an uncommon way. And the maid will get into the corners and under the mats after she is filled with the Holy Spirit, as perhaps, she did not before. Also, this blessing will make men more careful in their accountancy, and on their ledgers, than they were before. And, a man or woman filled with the Holy Spirit will not go back to his church and pose as a spiritual person, and as superior to his fellow-members; he will not become a schismatic, nor play off his experience against the supposed poorness of the experience of his brothers and sisters in Christ. The "fulness" never leads to self-importance and display. As it is not a magnification of the Spirit Himself, it certainly is not a magnification of oneself.

A Positive Aspect

Then, as these are things that the fullness of the Spirit is not and *does not*, necessarily, let us now come to the positive aspect of the truth in attempting to answer our question as to the nature of this experience.

And first, I would say, there is a great deal of doctrine under cover of New Testament grammar. Our text is a fine illustration of this. Every part of its grammar presents a definite aspect of the truth.

1. *The verb is in the present tense*, "Be filled." Thus, it is not a blessing we are bidden to look back to, as the Corinthians are bidden to look back to the baptism. Nor is it something to look forward to, realizable at the coming of Christ. But it is something that you and I may apprehend and enter into now. It is a present blessing.

2. *The verb is in the imperative mood*, which implies that this is an urgent blessing. It is not something that can wait. If it is an experience which the believer may know in this life, then, because the years are few, and the need is great, the matter is urgent. If you have never yet been filled with the Holy Spirit, your obligation is long overdue. Think of what you might have accomplished in study and service in the years that are gone, if you had obeyed that command! Think of what you may yet accomplish in study and service, if you

will obey that command here and now! It is urgent. We urge upon sinners the acceptance of the Lord Jesus, on account of the brevity of life, the certainty of judgment, and the blessedness of salvation. In like manner are we, who are Christians, urged, on account of our wonderful but limited opportunity, to enter into the experience of that blessing which alone will give true significance to life and service. Christ is expecting us to be filled with the Holy Spirit: and if we all were who are here this morning, it would affect not only Chicago, but the United States, and the whole world. A company such as this filled with the Spirit would give a new complexion to current events and affect the tides of human history.

3. *The verb is in the passive voice*. We are not bidden fill ourselves with the Holy Spirit, but "be filled." Then there must be a Filler. We are dependent upon some one else. And that Some One

instantaneous; and the blessing of the fullness of the Spirit is not progressive. On our part, it is a work of faith and of will. The will resolving, and faith receiving, and these are not processes, but instantaneous operations.

5. And *it is certain* because it rests on God's unchangeable Word of promise. By meeting the condition any soul may at once be filled with the Holy Spirit. All the believers in the upper room on the day of Pentecost were filled, and they knew it. The disciples of whom we read in Acts four were filled with the Holy Spirit and knew it. Stephen was definitely and consciously "filled" for the delivery of the great utterance which led to his martyrdom. Ananias was sent to Saul that he might be filled with the Holy Spirit. Paul was definitely and consciously filled to visit judgment upon Elymas; and we may be definitely and consciously filled with that same Holy Spirit here and now.

We are not called to the expectation of a future blessing, but to the acceptance of a present blessing: "Be filled with the Spirit."

Conditions of Blessing

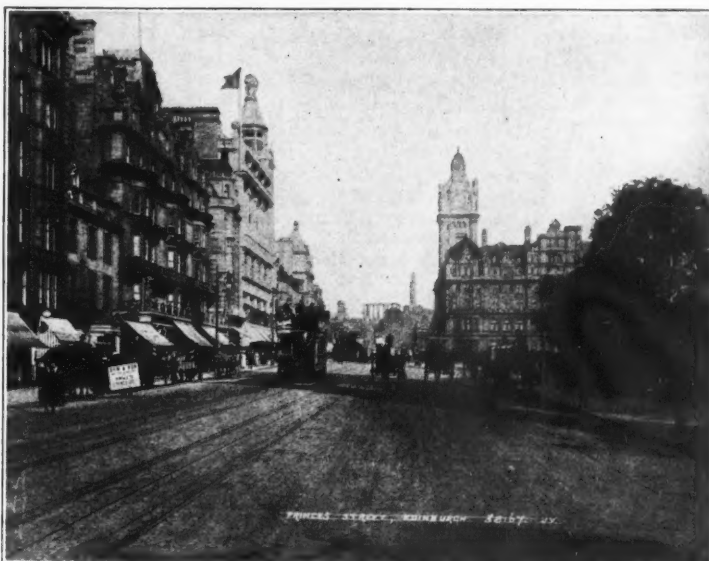
And yet, the question may still arise, how? What are the human conditions which will make real to us these promises? I would answer that question in the briefest way. Forget, for the time-being, that you are students of the Holy Scriptures, and in service for Christ, and think of yourselves as men and women who are in need of the grace of God, for the conditions of blessing for some, are

the conditions for all.

1. *There must be a frank and full reckoning with sin*. Have we lost, or are we losing the sense of sin? What is sin? Do we recoil from it as the child would from a snake? Is it to us as the filth in which the sow wallows, and as the vomit of the dog? These are not my figures, but God's. Sin, today, is lightly regarded by a heedless and godless world, and, too, often also, by professing Christians. We need a new realization of sin as awful and abhorrent, as cursing and damning. It was sin that put the Son of God on the cross; and as He hung there, it was sin that caused the Father to turn His face from His only-begotten and well-beloved Son. Sin is sin. It is not a shadow where the light should be. It is not "a fall up." Sin must be interpreted in the light of Calvary; and if ever we are to be filled with the Holy Spirit we must reckon frankly and fully with our sins.

else is not any one of ourselves, man or woman, friend or minister. We may not go to any human priest for this blessing. We cannot extract it from any church or denomination. But as the Spirit, representing Christ, is the content of the fullness, so, also, is He the agent of it; therefore, "Be filled by the Spirit," because for the experience of Christ as Lord in the Life, we are dependent upon Him. And He is here to bless us in just this way. The experience, therefore, is quite definite and must be distinguished from other experiences, as, for example, that of regeneration. We may have very much of spiritual blessing without having this.

4. And not only is it definite, but *it is instantaneous*. We must distinguish in grammar and experience between the aorist and the present-progressive. The aorist points to something done, or to be done instantly. Some blessings are entered into at once, and some progressively. The blessing of holiness is not



Princes Street, Edinburgh, Scotland

2. *There must be an honest acceptance of all the will of God for us*, of that will which is good, and acceptable, and perfect. Is there such acceptance on the part of Christians in general? We say there is, and we sing as though there was, and we try to persuade ourselves that we are subject to the will of God, but the moment that will collides with our personal convenience, we discover how little we have understood the divine claim. Is the will of God the one thing, to do which, you live? Do you refer everything to the will of God? The matter of your dress? Your money? Your time? Your recreation? Your reading? Your friendships? The matter of matrimony, whether it is to be based upon human inclination and love, or also governed by a higher and spiritual law? Your calling, whether it is to be at home or abroad, in this or that, in obscurity or public? Your ambition, whether you are working to make a name and place for your own glory, or, to glorify God? All this, and much besides, is involved in the acceptance of the will of God. How do you stand related to it?

3. Then also, there must be a *simple reliance upon God's word of promise*; we must trust Him to lead us into the realization of life.

Where this is done, there will be manifold results. We shall, for instance, be at rest. Oh, our feverish service! How we worry about it! How prematurely old we are getting because of it! Sometimes we pray for rest from toil, whereas, what we need, and may have, is rest in toil, so that we may accomplish incredible things, and accomplish them quietly and restfully. Such rest is the product of the fullness of the Spirit.

And joy is another product, for "the fruit of the Spirit is joy." Christian joy is not dependent upon circumstances, for it is beyond their reach, and is abiding. Happiness is like the surface of the sea. If the weather is calm, the water is quiet, but if storms rage and tempests tear the

ocean is tossed into mountainous billows, yet, in the depths, there is peace and stillness. So it is with us; the joy is below, and the happiness above. The one is not affected by circumstances, and the other is. It is only the fullness of the Spirit that brings joy.

Another product is *love*, love for the Lord, and for all fellow-believers. This is not the love of sentiment or merely natural affection, but divine love, such as can be shed abroad in our hearts only by the Holy Spirit. "The fruit of the Spirit is love" (Gal. 5:22).

And what shall we say of *power*? There is as ripe scholarship today as there has ever been, and as good preaching, but there are not the old-time results. And why? It is because so many preachers and teachers are without power. What we all need is power. How can we dare go into the ministry at home or abroad without power? And this applies, not only to preaching, but to all forms of Christian service, to work at the desk, and in the kitchen, as well as in the class, and on the platform. To do our work with comfort to ourselves, not to speak of the glory of God, we need power, and that is only by the Holy Spirit.

One other thing, the fullness of the Spirit will bring you *victory*. Countless Christians are daily fighting a losing battle. Without the energy of the Spirit they are constantly at grips with impossible odds; and from the conflict they emerge scarred, broken, and almost despairing. Occasionally there is a victory, but the common experience is defeat. Is that true of any of you? I am here to say that no man or woman need suffer defeat. We can have victory all the way, and against the greatest odds, until we see our Master face to face. There is no need for any of us to be overcome, for we are called to be overcomers. There is victory through the risen Christ, and that victory will be yours when He is enthroned in your life as Lord, and His rule administered by the Holy Spirit.

Why Not Now?

In these last moments before mid-day, you may be facing the greatest crisis of your spiritual experience, here in this building of sacred memories. Thousands of students have sat where you are sitting. They have passed this way, and are gone to their life's task, as you too will do; but how they went, and how you will go is what matters. The best knowledge of the Bible can never be a substitute for the fullness of the Spirit. You may face that matter in this room this morning, and before you go out you may pass the greatest crisis of your life, the crisis, not of accepting Jesus as Saviour, which you have done, but of letting the Holy Spirit enthroned Him as absolute Lord and Master of your life, so that never again will you question His authority, or disobey His commands. That control is your supreme need, as it is mine, and the need may be supplied.

I know that there is a first filling of the Holy Spirit which constitutes a crisis in the life of a man or woman, and life after that experience can never be the same again. It came to me twenty-four years ago. Though I look back with deepest regret over much failure during these years, yet I know that, in a little room in our home, standing on the edge of Epping Forest, East London, God filled me with His Holy Spirit, and made Christ Master for the first time in my life. Life has never been the same since. May this not be your hour of first experience, as that was mine? You know that God is willing but, are you? Will you not say to Him just now?

"Lord, I ask it, hardly knowing
What this wondrous gift may be,
But fulfil to overflowing,
Thy great meaning let me see."

If only you will take, He will undertake.
Those of you who will, I invite to say
after me, line by line,

"I take the blessed Holy Ghost,
I take the power of Pentecost,
To fill me to the uttermost.
I take; He undertakes."

Letting the Mind Go Blank

By Rev. Keith L. Brooks, Los Angeles, Calif.

LETTERS received from earnest Christians, experiences of others that I have read, and my observation of acquaintances who have been seeking by strange methods to "experience the power" have aroused me to a peril that seems to be widespread.

One writes of attendance at meetings in which some supernatural power was at work, and since the leader laid stress upon his being a "fundamentalists," scores were led to believe that this could be none other than the power of God and a repetition of Pentecost. This man has become greatly disturbed because the evangelist imposed conditions of receiving the power which seemed not to have support from Scripture.

The seeker, who had for some time desired healing of body, but in vain, was told that he must first humble himself and receive "the baptism." He was directed to lie flat upon the floor with others who were tarrying, and then to let his mind go blank so that the power could come in. He was also directed to move the lips. Obeying these directions, he writes that when the evangelist came and touched him, an electric thrill passed up and down his spine and he went into a trance, during which he felt the most delightful sensations in his body. He knew not what he did but friends afterward informed him that he had spoken in tongues. He remained unhealed and

seemed to be left for some time in a nervous condition.

The Case of Two Young Women

The writer has had the opportunity to observe two young women in the employ of a friend. For some time they have been attending similar demonstrations. In these meetings they give their minds over to a passive state and soon find themselves under a power that not only thrills but causes them to speak in unknown tongues. Friends, invited to attend the meetings with them, declare that they have seen the young women fall upon the seat or the floor in a semi-conscious state, during which they made strange noises. Prior to the speaking in

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tongues, the jaws would work for some time. After coming out of these spells, they sometimes profess to interpret their utterances, which are usually endearing terms concerning Jesus. Often they are unable to interpret. The young women are incapacitated for any real work the following day. Their employer states that they are practically worthless to him following these experiences, that they appear dreamy and absent-minded. The complexion is usually sallow and they are physically exhausted.

I have just read letters from an earnest believer who for sometime has been gradually awakening to the fact that she is in the grip of some power which is unfitting her for definite service for Christ. I quote a few sentences:

"I received my baptism with signs following some years ago. I can still speak in tongues. Often when I pray before retiring, I get tongues, with great bodily shakings. *When I get away from this I begin to use my mind.* I try not to let myself shake but it does me no good. For days I feel the after effects in my muscles, twitching between my shoulders and arms. *I find my memory going also.* I go into a room and have to stand and think what I came for."

"The emotions are so lovely," she continues, "one would think it was really Jesus. The power working on my lips sometimes makes me kiss the pillow in an ecstasy, for the spirit says, 'Kiss him. He is thy beloved bridegroom.'" (Note, —Christ is not the bridegroom of individual believers).

In another letter she says: "Power came upon me, thrilling me through and through. The utterance said to me, 'I want you to let your mind be a blank. Forget all you've ever known and believed about me. Give your mind over to me like a blank sheet of paper and I will impress truth upon it.' But instead of obeying I replied, 'I will not. My mind is my own.

I won't let it out of my control.' I turned on it and said, 'In the name of Jesus Christ I ask you, Is it the spirit of the Lord?' No answer came and no power manifested."

The above party is still undelivered. Testimonies of this kind can be greatly multiplied. Passivity is the keynote.

The Mind the Vehicle of God's Spirit

Is this what God requires, or is this the law upon which evil powers operate? Does the surrender of the will to God in a determination to co-operate with His Spirit imply a *blank mind*—the giving up of the use of the faculties of the whole man? I know not one Scripture passage that demands passivity. I do know that the practice has put many in insane asylums.

Paul, in meeting the tongues situation at Corinth, plainly said: "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." He argues that while it is possible for one to become so filled with ecstasy that he may for a time lose control of himself, yet such experiences are not for public display and that even between oneself, and God it is far better for the spirit and the reason to co-operate. His valuation of the Corinthian manifestation appears in his statement that five words spoken with the understanding are of greater worth than ten thousand incoherent words (1 Cor. 14:19).

The mind is the vehicle of the Holy Spirit. An empty house is what is sought by evil spirits. When a person hangs a "To let" sign on his brain, there will be plenty of would-be tenants seeking entrance, and we believe it possible that emissaries of Satan will go so far as to cause one to utter endearing terms of Jesus in the effort to completely unfit the individual for the intelligent service Christ has for him to render.

So vital a warning has been recently sounded in an English publication, *The Overcomer*, that I feel it should be given the widest possible circulation. I quote:

"God requires co-operation with His Spirit and the full use of every faculty of the whole man. In brief, the powers of darkness aim at obtaining a passive slave or captive to their will, whilst the objective of God is a regenerated man, intelligently and actively willing and choosing, and doing His will in liberation of spirit, soul and body from slavery. The powers of darkness would make a man into a machine. The God of holiness and love desires to make a man into a free, intelligent sovereign in His own sphere; a thinking, rational, renewed creation in His own image. Passivity must not be confused with quietness or 'the meek and quiet spirit,' which is in the sight of God of great price. Quietness of spirit, of heart, of mind, of manner, face and expression, may be co-existent with the most effective activity in the will of God"

The Helm of the Ship

There is a passivity of the will, and the will, as we know, is the helm of the ship. This originates from a wrong conception of what the soul's full surrender to God means. Thinking a surrendered will to God means no use of the will at all, some cease to choose, determine and act to their own volition. The serious effect of this is not allowed by the powers of darkness to be discovered and at first the consequences are trivial and scarcely noticeable. In fact, at first it may appear to be glorifying to God.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

If we would be kept in these days of Satanic delusions and counterfeits, we must learn to approach God in the scriptural way.

A Missionary Pastor in Mormon Territory

By Rev. Henry Jacobs, Salt Lake City, Utah

I SHALL endeavor to tell you of three things about Mormonism:

The Power of Its Appeal

This is three-fold:

1. It claims to restore everything found in the primitive church. The Mormons claim that the Christian churches are not churches at all, but base impositions designed by men for selfish gain. The true church and gospel were taken back to heaven shortly after the death of the apostle John and restored to earth through Joseph Smith, the founder of Mormonism. They further claim that Christian ministers are without divine authority and are in the ministry for the money there is in it.

2. It claims to have revelations of God's purposes for the people of this western continent.

3. It promises unlimited carnality in the life to come.

Its claim to restore primitive Christianity finds ready acceptance in many hearts. Large numbers of Mormon converts come from conscientious Christians who have grown pessimistic over the present condition of Christendom as compared with the apostolic church. They have discovered degeneracy in various directions and listen eagerly to the man who tells them of a church that restores everything found in the primitive church—apostles, prophets, evangelists, bishops, teachers, the laying on of hands for the reception of the Holy Ghost, with all the miraculous gifts that follow, speaking with tongues, gifts of healing, etc.

Its claims to have revelations of God's purposes for the people of this western continent are captivating. It speaks of two facts concerning the inhabitants of this continent:

(1) For thousands of years there

have existed here multitudes of men and women with an intelligence and a civilization equal to that of ancient Greece and Rome.

(2) These multitudes had no communication, direct or indirect, with the eastern continent and therefore no means of participation in the benefits of the revelation God was making of himself in Palestine through prophets and apostles and through his Son Jesus Christ.

Would a God of love and mercy and justice leave these multitudes without any revelation of himself, or any possibility of knowing his will, or opportunity of salvation? Mormonism answers this question with the Book of Mormon, which purports to be a revelation of God's purposes for the people of this western continent. Second to this book in importance is the *Book of Doctrine and Covenants*, which holds the same relation to the Book of Mormon that the New

Testament holds to the Old Testament. Third in importance is the *Book of the Pearl of Great Price*, which contains revelations, translations and narrations of Joseph Smith.

Its promise of unlimited carnality in the life to come is a great attraction to many. The advantage of continuous revelation has made it possible for them to make a "blue print" of the life to come. There is nothing "spooky" about the hereafter in the minds of the Mormon people. God has a body of flesh and bones. The family relations of earth will continue over there.

II

The Secret of Its Success

This is five-fold:
1. *Its wonderful organization.* Mormonism is probably the most complete ecclesiastical system ever set in operation. The church authorities in Salt Lake City can within thirty-six hours, get word to every member of the church in Utah and Southern Idaho. They are very proud of their organization and are deeply conscious of its efficiency.

2. *Its Segregation.* The Mormon people hang together. From Alberta, Canada, on the North to Old Mexico on the South, their communities are a series of "steel ribbed rafts." Their plan is to locate in sparsely settled states where their numbers count. Five hundred thousand Mormons would not count for much among a population of 9,000,000 in New York State. But they count tremendously in Montana, Utah, Idaho, Arizona, Nevada and New Mexico, where the population is small.

3. *Its System of Religious Education.* The Mormons place great emphasis on religious education. Religious education with them, however, is dogmatic rather than spiritual, as it is with us. In addition to the religious training given in Sunday-schools, young people societies and religious classes, they maintain an elaborate church educational system, through which their young people are thoroughly indoctrinated with their own beliefs and trained for missionary service.

Their educational institutions consist of four academies, seven junior colleges, one university and fifty-one theological seminaries. Thirty-eight of these seminaries are located in Utah. They are built upon the ground adjoining the public high schools. It is the purpose of the church authorities to build a seminary by the side of every high school in the state. It is needless to say that these seminaries are a vital force in the prepara-

dictionaries and church histories for information, with the result that more questions are raised than are answered.

4. *Its Financial Recourses.* The financial resources of the Mormons are due to their organization and solidarity. Although accurate figures are not available, it is estimated that over \$4,000,000 are collected yearly from tithes. In addition to their income from tithing, vast sums of money are paid into the church treasury from the earnings of the various business enterprises in which the church is engaged. For the Mormon church is in business. It is a gigantic corporation, controlling many of the industries of Utah and Idaho.

5. *Its aggressive, missionary spirit.* Every Mormon is a propagandist. Every adult male Mormon is expected upon call to spend at least two years on a mission at his own charges. Many go at great personal sacrifices, sometimes leaving a successful business in jeopardy, or selling their homes. They put the rest of us to shame. The missionary statistics of the church show that there are 1775 Mormons on foreign missions and 2,252 home missionaries, or a total of 4,327 Mormon missionaries at work today. It might be well to add that they call Kentucky and Pennsylvania and other southern and eastern states, foreign fields.

The Mormons spent last year the sum of \$2,662,500 to convert us to the gospel of Joseph Smith, while all the churches of Christendom put together

did not spend more than \$250,000 to convert the Mormons to the gospel of Jesus Christ.

III

The Effect of Protestant Missions upon Its Life

What has been the effect of Protestant missions upon its life? You will not find the answer in cold statistics. For in the fifty-seven years of Protestant missions among the Mormons comparatively few converts have been made. Nevertheless, Mormonism has felt and is feeling

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The Seagull Monument in Tabernacle Square, with the Mormon Tabernacle at the side, Salt Lake City, Utah.

tion of their young people for the work of proselyting among evangelical Christians.

The curriculum of the seminary includes the study of the Bible, the Book of Mormon, Mormon theology and Utah history. The students are graded in Bible and Utah history, the credits received on these subjects counting in the public high schools. This provides an incentive for them to go to the seminary, which otherwise they would always be inclined not to do. There is dynamite in some of these seminaries, for the students are compelled to go to our commentaries, Bible

the impact of Protestant missions upon its life. Mormonism would be a different thing today, if we were not there. The thing which flabbergasts them is the comity of the evangelical denominations in Utah. The fields have been divided and allocated to the different denominations, so there is no overlapping in our missionary work.

The Baptists take care of the Presbyterians, the Methodists and other evangelical Christians in the fields allocated to them and the Presbyterians and Methodists likewise take care of our Baptists in the fields which they occupy. It has made a profound impression on the Mormons, for they have been taught that we are fighting one another. But when they are told that we all represent the church of Jesus Christ and that we all have one common salvation and that none of us believe as they do, they do not know what to make of it.

Among the noticeable effects of our missionary work among them may be noted the following:

1. More frequent mention of the name of Jesus Christ and not so much testimony to Joseph Smith.
2. The use of many of our hymns.
3. The use of the Bible at funeral services. They are pushing the Bible into their work as never before.
4. More reverence in the use of the sacrament.
5. The use of the Lord's Prayer in their public services.



Vacation Bible School of the Rio Grande Baptist Church, Salt Lake City, Utah. Over 50% of the children came from Mormon homes.

6. The observance of Easter and Christmas, the meaning of which, had no significance for the Mormons some years ago.

What About Polygamy?

Polygamy, like the saloon business is dead, but there is some bootlegging going on. There is still some old stock on hand. And, there is some new. But the church itself is against it. Not, however, as a matter of right. But as a matter of expediency.

The attitude of the church on polygamy is reflected in the words of Brigham H. Roberts. Mr. Roberts says: "We have borne our testimony and it now remains for God in his own good time to restore the practice of the principle, when His kingdom shall have come and His will shall be done on earth as it is in heaven."

You may say, "If polygamy is gone what is there bad about Mormonism? Are the Mormons not like the rest of us?" No, for the following reasons:

(1) They still believe in the principle of polygamy, and as they have been compelled to condemn the practice of polygamy, so they should repudiate their belief in the principle.

(2) They still believe in the plurality of gods. Their religion is a reversion to polytheism. They water down the idea of God until he is just a magnified man.

(3) They still believe in the plurality of Bibles. They water down the idea of revelation adding to it the *Book of Mormon*, the *Doctrine and Covenants* and the *Pearl of Great Price*. In addition they make the final revelation of God the last word of the president of the Mormon church, who to them is the living oracle of God.

They believe in the plurality of wives, plurality of Gods, plurality of Bibles,—a trinity of error and evil.

The Mormons have a wonderful organization, great in financial resources, and are superbly equipped with schools and meeting houses. They have efficient and well trained forces to carry on their work.

They lack one thing. The one thing they supremely need is Jesus Christ. So we preach Christ and Him crucified, "for there is none other name under heaven given among men, whereby we must be saved."

An Old Jew Tells His Story

By An Anonymous Writer

MANY years ago when I was yet a small boy in Cheder (Hebrew School), I once laughed out very heartily at something which one of my schoolmates said or did. The rabbi, hearing it, rushed up to me, and slapping me on the mouth, said, "Jews in Goless (exile) must not laugh like this." Why? I wondered, but was afraid to ask. Why could other children laugh without being punished like this? Others afterwards explained to me that "when the Messiah comes then we shall be able to laugh to our hearts' content." So from that day I began to wait for the Messiah with a great and intense longing.

Waiting for His Coming

More than three score years and ten I have waited, and yet He has not come. Every day since my tongue could speak, I repeated, "I believe with a perfect faith in the coming of the Messiah, and although He tarry, yet every day will I wait for His coming."

It was the Ramban (Rabbi Moses Ben



The Old Jew

Maimon) who wrote these "Anec Maa-mens" (I believe). There are thirteen

of them. And although he composed them for us to repeat and believe, yet the days of his life were so sorrowful that for many years even he lost hope and became a follower of the prophet of the Ishmaelites. But like Jonah, who in the belly of the fish cried unto the Lord and was delivered, so also this light of Israel, and when he had turned again to Jehovah, the God of our fathers, in token of his renewed faith in the only and true God, he wrote down these things which we Jews must surely believe.

Our rabbis say that long and unceasing prayer will hasten the coming of the Messiah. I grieve that I have been careless in my younger days. When the body is young and the passions hot, the things of this world often make us forget the holy service of God. May I be forgiven the errors of my youth! But for many years now I have been rising at midnight when all are asleep, and with tears and crying pour out my heart to my God. Oh, that the Messiah would soon come and my eyes see Him!

Asleep on the Doorstep

For seven days before Rosh Hashanah (New Year), we rise before dawn and go to the synagogue to pray for forgiveness, because on that day judgment is passed on all men. Through the darkest hour of the night, like spirits that can find no peace, we hasten along the winding streets, up the steps and into the dimly lighted hall of the synagogue. Some of us take off our shoes and sit upon the ground like mourners. The Shames (verger) has some parts of it spread with straw.

One morning, when still a boy, mistaking the knock of the waker-up, I rose up several hours earlier, and thinking all had gone already, because the house was so quiet, I slipped out of my bed and ran to the synagogue barefoot, so as not to miss the opening prayer. When I arrived at the gates, they were all closed. Neither was there any light inside, because it was hours before the time of prayer. I sat down on the steps to wait, wondering how long it would yet be till day-break. The people who came afterwards found me fast asleep at the door of the prayer-house.

"Why did you rise from your bed and come here so early?" they asked me.

Fleeing from Enemies

O, that Messiah would soon come and turn away the captivity of Israel! One day our enemies grew very violent against us and imagined a vain thing. The Jews, they said, for the Feast of their Passover, needed blood of the uncircumcised. A false report was spread that some of us had killed one of their boys, and taking of his blood for the unleavened bread, left him dead in the street. We swore by the God of our fathers that such a thing never entered our mind. Far be it from us to drink any blood, how much less human blood! But swear and entreat as we would, our enemies who were seeking after our lives, remained deaf and unmoved. Some of us were seized on these false accusations and put on the rack, and news was brought that our accusers were planning to attack us during the night. Whither shall we flee from the sword? What shall we save from pillage and fire? Away! Into the forests and mountains! The wild beasts will surely be more merciful than our enemies! And some of us, forgetting even our children and the wife of our bosom, ran to the synagogue, and wrapping the scrolls of our Holy Law in our Tallasim (prayer shawls) we ran all night till dawn and hid among the rocks until the storm was over past.

Use of Phylacteries

When I was thirteen years of age, my grandfather taught me how to lay Tephillim (phylacteries). He told me that since the Holy Temple was destroyed and sinners no longer could offer sacrifices for their sins, this was the only way left to please God. Great mysteries were contained in that holy practice, he declared. Of such powerful effect was it, that anyone who accomplished it in every particular as the Rabbis commanded, had in very truth fulfilled the whole law and stood justified before Almighty God.

One is for the head and the other for the arm. The one for the head has four compartments, the one for the arm only one. But it should be tied to the left arm, and that, in such a manner as to touch the heart. In this way three requisites were fulfilled: namely, the keeping of the law of God in the mind, in the heart, and the fulfilling of it with the

Bar Mitsvas came after me and they did the same to them. So the novelty soon wore off.

A False Teacher Who Went Too Far

There was a time many years ago when I slackened in the rigorous fulfillment of the law. And that not because I became faithless to the God of my fathers, but because I thought I had found a better way to please Him. Some one had come to our place, who with a great air of learning declared that God does not desire the performance of Mitsvas (commandments), but love from the heart. The book which he studied most and revered above everything he called "the Cabbala." I was strongly attracted to his teaching because it spoke of angels and the Messiah and called the things which we believe in our religion with strange and curious names. Jehovah, for instance, he called "En Soph" (No End), and there was an angel, who, he said, was the greatest of all the angels, and his name was "Metatron."

"Who is Metatron?" I asked.

"Maybe it is the Messiah," he replied in a whisper.

"Will this Messiah come to earth?" I asked again.

"No. He is too holy to have anything to do with this vile earth. There are a number of other beings between him and us."

"So he will never come?" I asked with disappointment.

"No," he replied, "but if we purify ourselves, we might rise above this sinful earth and come to the abode of Metatron."

"And then?" I enquired further.

"Then all will be swallowed up in En



Fleeing from enemies with Scrolls of the Law wrapped in prayer shawls

strength of the arm. At the back of the head and on the fingers of the hand a special knot is tied, which looked at from different directions assumes the shape of three letters composing the word "Shaddai" (the Almighty God)—a powerful protection for the body and soul against evil spirits.

The Ceremony of Bar Mitsvas

Till the age of thirteen, my father bore the sins of his son. After that, I had to bear them myself and atone for them with my own good deeds. At the ceremony of Bar Mitsva (Son of the Law) my father exclaimed, "Blessed is He that delivers me from the punishment of this one," pointing to me. I was no longer a boy, after this I had become a man—able to look after my own interest before God and man. My pride was great at first in the consciousness of such a great dignity. The people made a great deal of fuss about me during the first weeks of my Bar Mitsva, calling me to Minyans every day, but other

Soph (No End)."

"Is that the end? What about the God of our fathers, Abraham, Isaac, and Jacob?"

"He is just En Soph (No End)."

But that did not appear to me right, and I left him.

The Christians say that their Messiah has already come. That is very likely. They all have their own country. They have their kings and their rulers, and are not troubled as we are. Indeed, our rabbis often declared that our prophets prophesied of two Messiahs, one a Messiah Ben Joseph who was destined to die. Him the Gentiles have accepted. But the Messiah of the Jews is the son of David who is to live forever.

Rejecting the Messiah of the Gentiles

I cannot bear those people who come to us and say that that Messiah Ben Joseph who was killed in Jerusalem by the Romans is the Messiah whom God sent to our people. Was it possible that the wise men of our nation should have

erred so greatly? Far be it from our thought! Our Messiah never dies. And when He comes we shall say, "Blessed is He in the name of the Lord," and we shall receive Him with shouts of rejoicing. Oh, that that day may soon come! They also say that the Messiah who died rose again from the dead and will come again as King of Glory. Do they mean that we Jews should believe in the same one as the Gentiles? Impossible!

Shall we all become Goyin (Gentiles and idolators) like them? Shall we forsake our synagogues and go to their churches full of images and gods of wood and stone? Shall we, after so many centuries of martyrdom, become faithless to the God of our fathers and begin to worship other gods beside Him? Far be it from us to do such a horrible thing!

They also say that their book is the Beriss Chadooshu (New covenant), which God had promised through our prophet Jeremiah. What has the Gentile book to do with our prophet? How can a book that tells the Gentiles to kill the Jews be the Beriss Chadooshu of God's mercy to His people?

I wonder if that book really tells them to kill the Jews? Some people who read it say, "No." The Christian Messiah, they say, taught nothing but love and mercy and holiness. Why, then, do those people who worship him do such things to the Jews? I never saw that book of the Christians. Our rabbis commanded us never to read it, nay, not so much as touch it. Most probably they are right. Nothing good can be expected from them and their books. Oh, that someone from heaven would come and show us the truth!

He Returns to the Land of His Fathers

After many years advanced, my heart began to yearn for a grave in the land of my forefathers. When Messiah comes, they that sleep in the land of Israel will be first to rise to see His glorious beauty. Strange is the fate of those that die outside the Holy Land. The rabbis taught that when the trumpet sounds for them to rise, the graves of the Goless (exile) land will refuse to open. And, therefore, they will roll in the bosom of the earth till they reach the land of Israel, where the soil at last will give up her dead. In the meantime, however, the faithful who had welcomed Him at His coming, will have enjoyed bliss for countless years.

So after many months of pilgrimage, I at last arrived in the land of my fathers. Here in the holy city of Jerusalem I sojourn and daily weep at the "Broken Wall" of the temple. Many others weep with me at this place of weeping. On

the eve of the Sabbath the mourners of Zion are many, and the stones are bedewed with the tears that flow from our eyes. O that the God of heaven may incline His ears to the prayers of His children, and turn away the captivity of Israel, and rebuild the walls of Jerusalem!

Begins to Read the Prophets

I find great consolation in reading the



Putting on Phylacteries

Psalms and the Prophets. The Psalms I know by heart, thanks be to the Holy One, blessed be His name! When thoughts from all sides come and perplex me and sleep flees from mine eyes, I repeat them as an offering to the Lord. The Prophets are not so familiar to me, having read little of them in my childhood. From the five books of Moses I went straight to the Mishna and then to the Talmud. The rabbis do not encourage any one to read the Prophets before he has become thoroughly fortified in his religion by the opinions of the wise men of the Talmud. But in my old age I more and more delight in the words of the Prophets.

Last Sabbath was Sabbath Machmi, when the portion, "Nachmi, nachmi, ammi" (Comfort ye, comfort ye my people—Isa. 40:1), was read. When I came home from the synagogue, I opened the book and read a little further. Some things are hard to understand, but they are very beautiful and comforting. I left off at the chapter Me He'emin (Who hath believed). Who is that servant of Jehovah the prophet speaks of? I never heard our rabbis speak about him. Perhaps the following chapter will make it plain.

"... And he grew up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we see him there is no beauty that we should desire him. He was despised and rejected of men, a man of sorrows, and acquainted with grief: and as one from whom men hid their faces; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet

we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, yet he humbled himself and opened not his

mouth: as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away: and who shall declare his generation? for he was cut off from the land of the living; for the transgression of my people was he stricken."

"Of whom, I wonder, does the prophet speak? Of himself, or some other man?"

Here the story of the old Jew breaks off unfinished. He waits for an answer to his question. When in times of old a Gentile and an Ethiopian read these words and asked that same question, there was

Philip, the Jew, who hastened to his side and gave him the answer that sent him on his way rejoicing.

Where is the Philip today to do the same deed of mercy to the old Jew? Who will go and tell him of the love of Jesus who alone can give ease to his sore-troubled heart?

Will you be the one?

And when that work is done, the story of the old Jew will end, like that of the Ethiopian of old, in rejoicing and in praise.

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Moody Monthly

For Mother's Day

"ONLY A MA"

With humble apologies to Edgar A. Guest.
A parody on "Only a Pa." Dedicated to all true wives and mothers.
By W. A. Rowland, Smith Center, Kan.

Only a Ma with a tired face,
Keeping house at the daily pace;
Being full of love aflame,
For we know how well she has played the
game;
But glad in heart that her own rejoice
To see her there and to hear her voice.

Only a Ma, but not care free,
One of the many you daily see,
Planning the home without any strife,
Bearing the load of the things of life;
With never a whimper of sad regret,
For the sake of those she cannot forget.

Only a Ma, though poor in gown—
Merely one of the many in town;
Baking, sewing, from day to day,
Facing the tasks anew every way
Looking above when her skies are gay
Talking to God in her own sweet way.

Only a Ma? But she gives her all
To smooth the way for her children small
Keeping her courage all through life,
A loving, kind and a faithful wife.
This is the line for her I pen,
Only a Ma, but the best I ken.

WHERE MOTHER WAS 'T WAS HOME

By Rev. Oscar E. Osterburg, Salem, S. Dak.

Whether coming from a journey,
Or a trip to yonder town,
'Twas a place of rest and comfort
Where we never met a frown;
Where there always was a welcome,
And a greeting full of glee,
For where Mother prayed and labored,
There 'twas always home for me!

When in childhood's days I sauntered
O'er the hills and fields away,
Seeking pleasures with my neighbors
In some youthful frolic gay,
A retracing sure would follow—
Home at eventide to flee;
For where Mother prayed and labored,
There, alone, 'twas home to me.

Tho' with friends in far off places
Doors swung wide and hearts were true,
With a warmth that spoke of comfort—
Seemed, like nothing else could do;
Yet true rest and relaxation
In it all there could not be;
For where Mother prayed and labored,
There 'twas home, real home to me.

If there are beside your hearthstone
Children's voices heard at play,
And the warmth of home's affection,
Circles 'round the close of day;
Yet beyond the teeming meadow
Lies the home your youth did see—
If your Mother still adorns it,
It is still a home for thee!

It may be a lowly cottage
Just within a battered gate,
But when Mother in her homespun
Stands beside the glowing grate,
You will always have a welcome
And a steaming cup of tea;
For where Mother prays and labors,
There 'tis always home for thee!

The Joy of Certainty

By Mildred M. Cook, Chicago, Ill.

A Graduation Address at the Moody Bible Institute of Chicago

COMING from the atmosphere of doubt, indifference and controversy prevalent in the world today, the blessings which students receive at the Moody Bible Institute are innumerable and far reaching. Among the foremost is a wholesome, divine assurance. We can now face a doubting world with a positive and potent message; we can meet cold indifference with a ringing testimony of faith in a risen Lord, for mere ideals have become assured facts.

The Bible Infallible

First of all, we are confident of the infallibility of the Word of God. Although its authenticity may be glibly questioned, its basic principles openly denied, and its power often unappreciated, we, through the prayerful study of its sacred pages, under the able direction of a Spirit-filled faculty, have found it verily to be "God breathed." We revere the Bible because it has stood the test of time. Rome tried to hide it, France endeavored to burn it,

Russia made bold to deny it, Modernism so-called, seeks to mutilate it; but in the face of such tremendous foes, God's Word stands unshaken, the Gibraltar of all time! We believe it in its entirety, pledge ourselves to proclaim it constantly and defend it dauntlessly against every assault.

Christ the Lord of Our Life

As we have lovingly and prayerfully studied this sacred Book we have seen mirrored on every page the Lord Jesus

Moody Bible Institute Monthly

Montrose, Pa., Ministerial Institute, July 20-30. See Back Cover.

Christ, "whom God hath appointed heir of all things." We rejoice in the certainty that He is much more than a perfect man, an ideal teacher, or an excellent example, and we take our place with those who acknowledge Him as the only begotten Son of God, eternal, unchangeable, glorious, "who knew no sin but was made to be sin for us that we might be made the righteousness of God in him." Jesus Christ is to us the Saviour of our souls, the Lord of our life, our constant and well-beloved Companion.

The Holy Spirit Takes Control

The ever-growing knowledge of our Saviour has come to us, just as He said it would, through the ministry of the Holy Spirit. He has made clear the wonderful paradox that with God entire abandonment of self means divine indwelling, and full surrender results in constant victory. Paul, in speaking to the Corinthians of our eternal habitation where "mortality shall be swallowed up in life," exclaims triumphantly, "Now he who has wrought us for the selfsame thing is God, who also has given us the earnest of the Spirit,"

in other words, the down-payment of our inheritance. The bliss of heaven is begun within our hearts when the Holy Spirit takes full control, and all the ages of eternity will but intensify that joy. What an incentive to unconditional consecration! With the certainty of the Spirit's indwelling and control have come implicit confidence in Him and perfect peace.

The Field Is the World

"Certainty is illuminating, for in its white light earth's needy millions loom constantly before us. God has said, "The field is the world." Before us pass in panorama India, religious but Christless; Latin America, blind and deluded; China, war-stricken and needy; Africa, whose very topography suggests a listening ear and whose dark-skinned countrymen symbolize benighted souls; and finally our own America, fair and free, but very needy, for it is with shame we admit that our land ranks first in the annals of crime. In the light of such a view we exclaim with David Brainerd, "I want to wear out my life in His service, for His

glory." Unshaken faith in the fundamental truths of Christianity impels us to proclaim incessantly this perfect gospel. It stirs within us a zeal like Paul's when he cried, "As much as in me is I am ready to preach the gospel."

The Christian's Ambition

With Rev. W. Graham Scroggie each of us would say, "I crave nothing more and nothing better than to be able honestly to look up into the face of my God at last and say, 'I have pressed with intenseness, with eagerness, with determination toward the goal. I have finished my course, I have kept the faith.'"

Raging storms of skepticism, infidelity and heathen superstition may seek to wreck our craft and toss it ruthlessly, a broken hulk upon the sands of time. But if we live solely for His glory we may welcome such billows of persecution and waves of indifference, for though they may at times hide us from view, they will accentuate the security of that impregnable Rock upon which we firmly stand, Christ Jesus the Lord.

What Is the White Horse of Revelation, Chapter Six?

By Rev. Frank A. Case, D.D., Des Moines, Ia.

GOD says this book is "making plain Jesus Christ which he (God) gave to him (Jesus Christ), to show to his seeking servants of the word that which must swiftly occur." He sent by an angel, showing to John by signs or pictures, these things which he wrote and sent to the churches.

His first picture is of Jesus Christ. Next, He writes the instructions and admonitions to the then existing churches in Asia Minor. These are types of all churches in all times from Pentecost to the Rapture. They are prophesies of the seven stages through which the gospel will pass in this age of grace.

What John Sees

John sees a door opened into heaven and hears a voice saying, "Come up hither." This will occur to the lovers of Christ, both living and dead, when the Lord calls us to "meet him in the air." He sees a throne and one on it very beautiful in His sacrificial, glorified state. Above Him he sees the completed promises of God that are so restful to all believers. About the throne he sees twenty-four other thrones occupied by elders clothed with righteousness, wearing crowns of glory and honor and singing praises to their Redeemer, as well as uttering their petitions. These are "called-out ones" from Abraham, the age of law and grace, and reveal the complete sovereignty of God. Out of the throne come law and judgment, and before the throne is the Holy Spirit. In the midst

of the throne are the cherubim. On the right, or honor side of the throne, of God is the scroll written on both sides and sealed with a perfect sealing. There is a proclamation for anyone in heaven, earth, or hades to come and open the scroll, yet none respond. Then John perceives the conqueror of Satan, of the tribe of Judah, the despised, slain Lamb come and take the book.

This scroll is the title deed to eternal life, or redemption, which Adam sold to the Devil and received eternal death, and which no being in the universe was able to redeem until the Son of God paid the price on Calvary. While that has been 2000 years ago He has not broken a seal for He is waiting for the completion of the bride. Then He will break the seal, being our Elder Brother, and will take, possession of His lost inheritance, binding the god of this world in the dungeon of the pit and driving from it all things that are unclean and offensive, restoring Paradise.

When the time comes one of the cherubim, whose work is to vindicate the righteousness of God, gives the command; and the first seal is a White Horse. The horse used typically is God's swift, irresistible messenger (Zech. 6:1-8; Job 39:19-25).

Can This Horse be the Antichrist?

Let us see whether this harmonizes with the rest of the Word.

Does any one know where "white" is used symbolically to represent evil, or a deceiver? Does it not always represent righteousness? When God was telling Daniel of the Tribulation He says, "Many should be purified and made white." After that the wicked should do wickedness (Dan. 12:10). Christ in speaking of the Tribulation (Matt. 24:46)

says, "The gospel is to be preached, then the abomination of desolation is to be set up." The cherubim were made part of the mercy seat, showing that God extends mercy before judgment. The rider is crowned, or glorified, and goes forth to overcome and overcoming, not conquering. The Greek word is *nikon* the same word used for the "overcomers" in the seven churches. A person may be overcome but not conquered. He carries a bow but no arrows. Habbukuk 3:9 says it is the literal or naked Word of God. God's Word has never had perfect sway. Men have spiritualized, misinterpreted it and made it void by their commentaries, quarterlies, sermons and teachings (Mark 7:18).

Revival After the Rapture

When the lovers of Christ are picked out at the Rapture (1 Thess. 4:13) and the foolish virgins are left, would they ask pastors, teachers and leading church members who are among the number, concerning this wonderful event? Would they not rather curse them for not having warned them that they might have been ready for this time? Will they not then go to the only reliable source, the Word of God, with the Holy Spirit as their teacher and read for themselves? Is this not why 30,000,000 copies of the Bible, in 800 languages and dialects are being printed yearly? Does this not account for the "innumerable multitude" in the seventh chapter from all nations and languages who are not saved by grace, but who have washed their robes in the blood of the Lamb, and stand with palms before the throne as overcomers, where God promises that the things they have suffered shall never occur to them again? Does this not account for the third great martyr period since the crucifixion,

*We publish this article out of respect to its author, but not because we agree with it. There is much of truth in it, but also much that would require explanation and proof before we could accept it. Nevertheless it may stir interest in the book of Revelation, and thus do good.—Editors.

May, 1925

Hendersonville, N. C., Bible Conference, July 26-Aug. 9. See Back Cover.

spoken of in the fifth seal? Is this not the great revival for which many are praying, and which will sweep the entire world before the wrath of God breaks upon the ungodly world? Is it not the angels gathering wheat into His garner before they bind the tares to be burned? Does it not harmonize with the rest of God's Word where He always shows mercy and gives a chance for repentance before He brings judgment?

It is not the Christ of the nineteenth chapter, nor the Antichrist who is not revealed until the ninth or thirteenth chapters, but the great revival, which is to sweep over the world during the time of Tribulation, a revival which will bring out many during the Tribulation through the reading of the Word, taught by the Holy Spirit.

The Day of Apostasy

Some are teaching that 2 Thessalonians

2:12 shows there is not more mercy, grace or salvation during the Tribulation period. But I wonder if they have not forgotten the marvelous character of our loving Father who will save even to the uttermost, all those who come unto Him. Let us examine the chapter which tells us of the day of apostasy. As I understand it verses 1-3 tell us of the falling away before the Rapture. This must mean those within the bounds of the so-called church in the gospel age (vv. 3,4), the prediction of the Man of Sin, or the lawless one (vv. 5-7), the withdrawal of "that which hindereth, that the lawless one might be revealed." Is this not the bride, as we see in the twelfth chapter of Revelation as the Man-child? Also Christ said, "Ye are the light of the world and the salt of the earth." Verse 8 is the coming of the Antichrist and his predicted destruction. Verses 9 and 10 give the lawless one's method of work.

Verse 11 is the strong delusion that he brings on those who do not repent of their wicked deeds during the trumpets and vials. Verse 12 gives the result of those who believe not the truth. I can find no reference in the Word where the spirit who was in the "creation of the earth" (Gen. 1, 2), and has continued down through the ages, leaves with the bride at the Rapture. He certainly is here with the 144,000 and the two witnesses. His work is changed as it was from law to grace, so from grace to tribulation.

If there is no mercy or salvation during the Tribulation, what means the Tribulation saints and whence came they? Also the martyrs under the altar? They cannot refer to those of the gospel age because the latter are spoken of in the seals, which are not opened until the gospel age closes. Neither does the Tribulation begin until that age closes.

"Though It Tarry, Wait for It" (Heb. 2:3)

DEAR Dr. Torrey:

"I presume I shall have to refresh your memory before you recall me, owing to the thousands of young men you have had the privilege of helping to shape their spiritual career.

"Allow me to digress just enough to praise God that I ever had the privilege of attending The Moody Bible Institute and coming into contact with such men of faith and accomplishment as yourself, and D. L. Moody, and Major Whittle, and that 'sunshine singer' Charlie Alexander.

"In 1892 you had a young man come from Binghamton, N. Y., whom you had written not to come unless he had a certain amount of money which you thought would be required. He came, and you asked him if he had the sum you mentioned. 'No.' 'Why then did you

come? 'God told me to come.' You made room for unworthy me, and next to the salvation of God, I like to think of the constant spiritual atmosphere that pervaded the Institute and seemed to permeate each man and woman of the faculty and student body. For a time I roomed with a converted Jew (Solinsky).

"I had run away from home in England when I was very small, had lost all track of my people, and I had a great longing to find my sister especially. Many times you and Charlie Alexander called on the student body to pray that God would help Ellis find his sister. The sympathy you all showed was a well of water springing up within me. As the years passed, I suppose the students became taken up with their own cares and problems, and forgot about Ellis and his sister, but still I continued to carry my petition to the Father.

"I went over to France with the Canadians. Just before leaving England for the front, we were granted eight days leave of absence, during which by a strange combination of circumstances, I found my sister! Nor is this all, for God's Word was again verified, I found more than I asked or expected—a second sister and my mother! My heart is filled with praise to His great name, and I send you this answer to prayer hoping that you can strengthen some one's faith in a prayer-hearing and a prayer-answering God.

"At present I am pastor of the Congregational church here. God bless and keep you (Heb. 13:20, 21).

"Yours in Christ,

"John T. Ellis.

"P. S. I wish that all of the old students might know."

Bible Conference at Des Moines

THE Des Moines Bible Conference, June 14-21, at the Iowa State Fair Grounds, is a new summer gathering intended to minister to the people of Iowa and surrounding states. Co-operating organizations such as local churches, the Chamber of Commerce, the Des Moines Bible Association, and the Iowa Christian Fundamentals Association, will provide for the comfort and entertainment of out-of-town visitors and otherwise contribute to its success.

The conference will be held at the most delightful season of the year for that part of the country. The fair grounds might more appropriately be called a state park. They are well located on an eminence overlooking the surround-

ing country. Large spreading trees shade the well kept lawn and the commodious, airy buildings include separate dormitories for men and women. The vine-clad verandas of the main structure, embracing the auditorium where the sessions will be held, carry an atmosphere of quiet rest and comfort. Located three or four miles from the center of the city, this attractive place is easily accessible either by street car or automobile. A dining room will be operated, where good, wholesome food will be provided at reasonable cost, but any who may prefer other entertainment can be accommodated in the forty-odd well-equipped hotels of Des Moines, known far and wide as "the convention city,"

which will not be crowded during the conference period.

The Des Moines conference offers a special appeal to Christian families desiring an outing, as in addition to the dormitories there are free camp grounds for the autoists who prefer the outdoor life. Through the courtesy of the chamber of commerce and the fair grounds officials a number of tents will be provided for the use of campers. The local committee is arranging for a young people's camp and special meetings will be held for their benefit. The boys and girls will have their special sessions under the direction of an experienced worker. The fenced-in playground offers entertainment for the little tots while

Moody Bible Institute Monthly

Ocean City, N. J., Bible Conference, Aug. 5-16. See Back Cover.

the parents are attending the meetings.

The program provides for a devotional meeting at 9:30, Bible study at 10:00, a topical address at 11:00, another Bible study hour in the afternoon, and also a meeting for boys and girls. At 7:00 there will be a meeting for young people, and a song service at 7:45, followed by an evening address. Special music under the competent leadership of Professor Talmage J. Bittkofer, of the Institute music faculty, is in prospect and will be a strong feature.

The speakers will include such well-known teachers and preachers as Dr. James M. Gray, President of the Insti-

tute, and Dr. William P. White, Rev. George E. Guille, and Rev. J. A. Sutherland of the Extension Staff.

The location and dates of other conferences to be conducted by the Institute are as follows: Eagles Mere, Pa., July 11-20; Cedar Lake, Ind., July 19-August 2; Montrose, Pa., (Ministerial Institute) July 20-30; Hendersonville, N. C., July 26-August 9; Ocean City, N. J., August 5-16; and Colorado Springs, Colo., August 16-30.

For further particulars, inquirers are invited to address the Extension Department of the Moody Bible Institute, 153 Institute Place, Chicago.

The Memphis Fundamentalist Convention

THE Seventh Annual Convention of the Christian Fundamentalists Association will be held in Memphis, Tenn., May 3-10, inclusive.

The following speakers have engaged to be present: Charles A. Blanchard, Benjamin Cox, William Ray Dobyns, H. A. Ironside, Leander S. Keyser, Peter MacFarlane, J. Frank Norris, W. L. Pettin-gill, W. B. Riley, T. T. Shields, Sidney T. Smith, Reuben A. Torrey and Gordon Watt. The music will be conducted by Mr. Homer Hammontree, Mr. Charles Butler will be soloist, and Mr. Robert Harkness, pianist. The week-day sessions will be held in the First M. E. Church, and the Sunday sessions in the City Auditorium.

It is expected that this will be the greatest of all the meetings of the Fundamentals Association, which has held annual meetings since 1919, because the South is the stronghold of orthodoxy. The Southern Presbyterians and Baptists have not been badly affected by Modernism, and in the Southern Methodist church there are many stalwart souls that are standing solidly for the old faith, and these are the three great denominations of the South.

The Science League of America has been organized to combat the position of the fundamentalists, this fact being one of the finest testimonies to the unique place of the fundamentalists in defense of the Christian faith.

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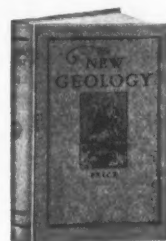
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May, 1925

Colorado Springs, Colo., Bible Conference, Aug. 16-30. See Back Cover.



The Issue Defined

Much of the infidelity that is stalking through the land today can be charged directly to the teaching from pulpit, press, and classroom of the evolutionary theory of creation. A great controversy is on. The issue is clearly defined. We are in the days of the New Reformation, days in which, as was the case in the sixteenth century, it must be decided whether Christianity is to accept the Holy Scriptures or have its way charted by the theories and speculations of men. True to the principle of non-compromise in all matters of this kind, there can be no neutral ground in this conflict.

One of the strongest weapons that can possibly be used in combating evolution is

"The New Geology"

by Professor George McCready Price. For a number of years the advocates of the evolutionary theory of creation have made repeated attacks on the author of this book. These onslaughts have acted as an incentive for Professor Price to go deeper into the geological phase of the question. The result of his long years of study and research are brought into this, his latest production. The book points out clearly and scientifically where-in evolution and Christianity fail to meet.

"The New Geology" contains 726 pages, with 600 illustrations. Price \$3.50, postpaid. Address

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THE NEW HEAD OF THE LOS ANGELES BIBLE INSTITUTE

Rev. John M. MacInnis, D. D., has accepted the office of dean of the Institute. Dr. MacInnis occupied prominent Presbyterian pulpits in St. Paul, Minn., Halifax, N. S., and Syracuse, N. Y., previous to his service at Los Angeles. He was chairman of the Committee on Education in the Synod of New York, and of the Synod Committee at Cornell University.

THE FLAG OF JUDEA

Amid the cheers of more than 10,000 Jews, the steamship, "President Arthur" of the American Palestine line sailed out of the harbor of New York on March 12, bound for Haifa, the port of Jerusalem. About 500 Zionists were aboard, bound for colonies in the holy land. Religious services, participated in by Rabbi Stephen S. Wise, Cantor Joseph Rosenblatt, Dr. De Sola Pool, and David Yellin, vice-mayor of Jerusalem, preceded the departure of the vessel. At her masts, as she passed out to sea, the "President Arthur" carried the flags of the United States and Judea. It was the first time in more than 2,000 years that the latter flag has flown on the high seas.

A GIFT TO FORT WORTH SEMINARY

At the twenty-fifth anniversary of the founding of the Southwestern Theological Seminary, of Fort Worth, Tex., it received a gift of \$150,000 to erect a three-story building for the exclusive use of its School of Gospel Music.

Prof. I. E. Reynolds, Mus. Bac. (M. B. I. '09), has been the director of music at the seminary for the past ten years, and has built up the School of Music from a score or more of students to over 150 each year. He is the author of *Practical Church Music*, a valuable contribution to the subject.

WHEN THE CHURCH IS SAFEST

"The English church was far safer in the days of harrowing persecution than in the days of the Elizabethan patronage. Independence was not so much in peril when the Fleet Prison existed, as it is now when Monumental Hall is standing on the site thereof. Methodism was not nearly so much in danger when it was the scorn of Sidney Smith and that ilk, as it is when its presidents are received at court. The Salvation Army was not in one-half as much danger when the Eastbourne mob pelted its missionaries with stones, as when her General is smiled upon by a king.

"The church persecuted has always

been the church pure, and therefore the church powerful. The church patronized has always been a church in peril, and very often a church paralyzed."

—G. Campbell Morgan, in *The Acts of the Apostles*.

THE WORK OF REV. LOUIS G. STUMPF

Mr. Stumpf is the state field secretary of the Illinois Christian Fundamental Association, which was organized in Springfield in June of last year. The president is Rev. Charles F. Fields, pastor of the Portage Park Baptist Church of Chicago.

Mr. Stumpf is a graduate of the Moody Bible Institute, '10, and is a member of the Presbytery of Alton. He preaches the old gospel and holds evangelistic meetings wherever needed and whenever not otherwise engaged. He and Mrs. Stumpf sing together and the result of their work has been the salvation of many souls, the building up of many Christians and the stabilizing of Christian faith.

Mr. Stumpf can furnish the names of fundamental evangelists, preachers, and mission men, and can supply sound literature if addressed at 2043 Mohawk St., Chicago, telephone Lincoln 9397.

A FAR NORTH FUNDAMENTALIST

Rev. H. W. Greist, M. D., superintendent and missionary in charge of the hospital of the Arctic Presbyterian Mission, Point Barrow, Alaska, writes to Dr. L. W. Munhall, editor of *The Eastern Methodist*.

"There has recently come to my desk three copies of *The Eastern Methodist*, and that through the kindly interest of some unknown friend. I have read them with absorbing interest and am happy to note your staunchly firm stand upon the solid rock Christ Jesus.

"In these latter days of rationalism, materialism and other Satanicisms of divers sorts, in this time of great apostasy when so very many are forgetting their ordination vows and are seeking rather after a little bit of local fame, a little while of popularity, preaching unitarianism, denying the virgin birth, the atonement by blood and substitutionary at that, the bodily resurrection of our Lord, etc., *ad infinitum ad nauseum*—in this time of sore trial and temptation to the believer, it is indeed gratifying and cause for thanksgiving and praise to discover through the growing darkness another who yet wields a pen in defense of his Master.

"From this far arctic north, within 1,000 miles of the pole, with not another ministerial brother within many hun-

dreds of miles of waste and ice-bound coast, alone and yet fighting for the truth and that faith once for all delivered—from this isolated position I stretch forth the hand of brotherly fellowship and would bid you Godspeed. May the Lord our Master richly bless and prosper you in His cause.

"Sincerely, in His name,
"H. W. Greist."

MEMORIAL DAY

Unbroken nor disturbed is the rest
Of our brave soldier dead. Their grass-grown graves
Lie thick, so thick, in this fair land where waves
The flag they served, the symbol of the best
High bond that ever gave a nation zest
In war or peace, one blessed cord that saves
The darkest hour when valiant man behaves
As 'fore his God, and thus fulfills his quest.
There let them sleep, those bodies in the dust,
While their free souls from some far wondrous height
Perchance look down on this their martyr day
And then plead on before the God we trust
"That war shall cease." For this more glorious fight
I see their mighty cohorts in array.
—John Grixton Currier, in *The Living Church*.

EVOLUTION WORSTED IN BATTLE

"No one possessed of a sense of humor can contemplate without amusement the battle of evolution, encrimsoned (dialectically speaking) with the gore of innumerable combatants, encumbered with the corpses of the (dialectically) slain, and resounding with the cries of the living, as they hustle together in the fray. (Here follows a lengthy list of the various schools and sects of evolutionists.) Never was seen such a *mêlée*. The humor of it is that they all claim to represent 'science,' the serene, the majestic, the absolutely sure, the undivided and immutable, the one and only vicegerent of truth, her other self. Not theirs the weakness of the theologians or the metaphysicians, who stumble about in uncertainty, obscurity and ignorance, with their baseless assumptions, flimsy hypotheses, logical fallacies, interminable dissensions, and all the other marks of inferiority on which the votaries of science pour ceaseless scorn. Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is that, though some agree in this or that, there is not a single point in which all agree, battling for evolution they have torn it to pieces; nothing is left, nothing at all on their own showing, save a few fragments strewn about the arena."

—*The Times* (London) *Literary Supplement*.

Moody Bible Institute Monthly

JAMES H. McCONKEY'S BOOKS AND TRACTS

The Silver Publishing Company of Pittsburgh, Pa., 1013 Bessemer Building, issues these books and tracts, and in twelve years has done a remarkable work. These publications are sent out without cost, their circulation being sustained by the voluntary contributions of their readers. This work was organized in 1917, and in eight years 306,000 letters and requests for the literature have been received, and 430,000 of the larger books, such as *The Surrendered Life*, have been distributed. Altogether a total of 98,000,000 pages, or seventy-four tons of devotional literature, have been sent out free all over the world. During that period \$114,679 in free will offerings have been received. Last year the total receipts were \$22,274.77, and the expenditure \$21,293.15.

FEDERATED MEN'S BIBLE CLASSES

Long Beach, Santa Ana, Pomona, Whittier, San Bernardino, and a dozen other cities and towns in southern California, have formed a federation, and from Santa Ana they publish a neat, little four page paper, entitled *The Broadcaster*. In a recent article in that paper Mr. George B. Troutman said:

"The men's Bible classes are the greatest service clubs of the city, of the west country, and of the world, because they have open and above-board the greatest dynamic, a religious foundation. The Christ of the New Testament is declared to be our example, and our sacrifice. The New Testament Scriptures are openly offered as the only safe rule of faith and practice, and we advertise that Christian service is the best field of activity. Our men should appreciate this with all their hearts, for this is that which differentiates between a Christian and a moral man. The dynamic found in Christ is the foundation of service. That service club that aims to live and to serve must sometime, somehow, adopt as its inspiration and dynamic the One who declared, 'I am among you as one who serves,' and who gave himself utterly to give that statement force."

THE NEW ATTITUDE OF SCIENCE

Not so very long ago the average scientist talked and wrote as though finality of understanding had been gained in respect to man and the universe. There was great stressing, even a dogmatic stressing, of the necessity for regarding all things as under the sway of sundry immutable laws of nature intimately known by the scientific.

Anything which seemingly contravened these laws simply could not be, and a deaf ear was turned to any suggestion that possibly the laws themselves were not so immutable as the scientist supposed. Research and experiment were held to have put that possibility out of the question.

Hence the scientist had no interest in, for example, such phenomena as the mental transmission of thoughts, repeatedly reported by lay observers.

May, 1925

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Since phenomena like these, if genuine, could not be explained by reference to accepted natural laws and tended to subvert some of them, they must perforce be accounted spurious.

Today not a few scientists are to be found diligently and open-mindedly investigating these self-same phenomena. And if the majority still deem them unworthy of investigation, the old-time confidence in the completeness of science's knowledge of nature's workings has unmistakably been weakened.

It has been weakened not by the persuasions and reproaches of philosophy and religion, but by scientific discovery itself. From the finding of radium to the practical development of wireless telegraphy and telephony, numerous facts have been established bringing home to the scientist a consciousness not of how much, but of how little he actually knows about himself and the world in which he lives.

In his soul humility and doubt have taken the place of pride and certitude. No longer can he smile complacently at the mocking sentiment of Thomas Hardy's caged thrush:

"Alas! despite their mighty mien
Men know but little more than we.
Of such strange tidings what think ye,
O birds in brown that peck and preen?
Men know but little more than we."

It cannot be held a misfortune that science is not so sure of itself as it used to be. There is every hope that with its broader and better approach to the unsolved problems of existence scientific activities will be infinitely more fruitful than in the past.

The occasion is not one for glee on the part of those who have justly criti-

cized the pretensions of scientific dogmatism. Rather they should gladly and heartily co-operate in the task, which is as much theirs as it is the task of science, of helping mankind to live more effectively and fully through clearer insight into life's purpose and larger mastery of the forces aiding attainment.

—H. Addington Bruce, in the *Chicago Daily News*.

THE HOLY LAND NO LONGER STAGNANT

Colonel Frederick H. Kisch, C. B. E., D. S. O., head of the political department of the executive of the World Zionist Organization in Palestine, who came to this country recently, declared that Palestine is emerging from a stagnation of 1,800 years, due primarily to misgovernment by the Turks. When Great Britain became the mandatory for Palestine and the Jews were permitted to make of it a national home, they found it as devastated as France and Belgium at the close of the war, he said.

Propaganda, Colonel Kisch added, was gradually giving way to real economic development in the Holy Land. In this connection he praised the proposed establishment by Louis Marshall of the Palestine Investment Corporation, which will carry on industrial and banking transactions in Palestine.

"This great work of material reconstruction and spiritual revival," said Colonel Kisch, "has received the God-speed of most civilized countries, and we are especially gratified at the endorsement which it has received at the hands of the Congress of the United States in the joint resolution which was adopted unanimously and signed by President Harding. I have also read with extreme pleasure the various expressions of sympathy which have reached us from President Coolidge. The sympathy and understanding of our work which we have found in America have been to us a source of the greatest satisfaction and encouragement."

"It is perhaps but natural that the historic magnitude and significance of what Jewish effort is now producing in Palestine should have brought some misgivings to those who are also vitally interested in this ancient land. I am convinced from close and intimate contact with the work that none of these misgivings has any basis in reality."

"I am happy to say that co-operation between the two sections of the population is to be found in almost every sphere of economic life and that misunderstandings which had arisen from lack of confidence on either side, are fast disappearing. Kinship of origin between the two branches of the Semitic race is a natural factor which is stronger than political agitation, while the benefits derived by Palestine as an economic unit from the interest of Jewry in the development of that country are becoming so apparent—so advantageously apparent to the Arabs—that the argument of legitimate material interest is also effectively aiding collaboration."

"The Zionist organization seeks no monopoly for Jewish development in Palestine, but is anxious that the work should be shared on the widest possible basis by the Jewry throughout the world. The mandate recognizes a Jewish agency as an official body to co-operate with the Government in Palestine, with regard to Jewish development in that country, and I hope that the time is not far distant when this agency will be established in such a manner as will make it thoroughly representative of the Jews of the world, including, of course, American Jewry."

"Perhaps the best measure of the contribution which Palestine is now making to Jewish welfare and the solution of the problems which beset the Jews of Eastern Europe is the fact that in the past five or six months Palestine has received more Jewish immigrants than the rest of the world combined."

—*New York Times*.

A MOSLEM CRUSADE

Believing intelligence is emptying Christian churches all over the world, British Mohammedans are preparing to lead the tens of thousands of lagging Christians through the doors of Moslem mosques.

Mohammedanism is a popular refuge for Christians who cannot abide the modernist-fundamentalist tumult within their own churches nor stomach the dogma of creed, according to Lord Headley, a British peer and president of the British Moslem Society. He believes there is less difference between a Moslem and a Presbyterian than between a Presbyterian and a Catholic. He is planning a conference of British Moslems to prepare the way for dissatisfied Christians to become followers of the prophet.

"The main dogmas of Christianity that 'Moslems do not accept,' Lord Headley said, 'are the divinity of Christ, the trinity, the sacraments—baptism and the Lord's supper, and the atonement.'

"Mohammedanism is Christianity shorn of these antiquated and utterly useless dogmas, which are but super-

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stitutions designed to terrorize the ignorant and increase priestly power. The orthodox Christian says that without a firm belief in these dogmas human beings cannot be saved. We say these dogmas mean nothing and are useless and unintelligible to educated persons of the present day.

"Churches are empty not so much because of the irreligion of the day as because of the increasing intelligence of the day. The tens of thousands of so-called Christians whose perspicacity has enabled them to realize the falsity of the sacerdotal proclamations of the dark ages merely lack the boldness to come out openly and say, 'I am a Mohammedan.'

"Religion must be progressive, not stagnant. It should be as simple as possible and as free as possible from the bullying sacerdotal dogmatism which has been used for thousands of years to frighten women and children and to squeeze money out of credulous men."

Although Lord Headley did not mention it, converts to Mohammedanism would be compelled to restrict their drinking to water, tea, coffee and milk. The prophet forbade alcoholic beverages.

Some of the Mohammedan customs, such as touching the forehead to the ground during prayer, might need revision for western adoption, but Lord Headley is confident that these outer forms of his faith can be made acceptable to the hundreds of thousands of nominal Christians who rarely see the inside of a church.

—Chicago Daily Tribune.

FACTS AND DOCTRINES NECESSARY TO CHRISTIAN LIFE

What is the relation between facts, doctrines and life? This is a question of deep and far-reaching importance. Moreover, it is one of the moot questions of present-day religious discussion.

It seems to us that the automobile supplies an illustration of the true relation between these things according to Christian teaching. If we consider the relation between the gasoline, the carburetor, and the movement of an automobile, we will have suggested the relation between facts, doctrines and life. The gasoline supplies the energy. Gasoline, however, must be mixed with air before it can be used by the engine. No matter how well supplied we are with gasoline, if our carburetor is out of order, we will be unable to avail ourselves of the power latent in the gasoline, and there will be no movement on the part of the automobile. The end desired is the movement of the automobile, but both the gasoline and the carburetor are indispensable to that end. And so, according to Christian teaching, we must consider facts—such as the fact of the incarnation, the atonement, and the heavenly priesthood of Christ—if we would know the ultimate source of Christianity's power in the world. These facts, however, are not usable in themselves. They must be interpreted so that they can enter into the consciousness of men before they can dominate their lives. That is to say,

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just as the carburetor is the middle link between the gasoline and the movement of an automobile engine, so doctrines are the middle link between the facts of Christianity and the Christian life. The life is the ultimate object in view, but both the facts and the doctrines are indispensable conditions, if that end is to be realized. In short, what the gasoline and the carburetor are to the movement of an automobile, that the facts and doctrines of Christianity are to the Christian life.

—From editorial in *The Presbyterian*.

A PRAYER AND ITS SEQUEL

Faith in the efficacy of prayer is a little weak these days among those who know everything. It may have a psychological effect, they admit, whatever that may mean, but as to direct answers to prayer—they smile and shrug their shoulders if you speak of it.

We were taught to believe in prayer when I was a child, and when we were sent upstairs to bed we knelt at the bedside every night and said our prayers seriously and reverently. Even in winter when the attic room in which we slept was icy cold, we did not omit the ceremony. We may have said them rapidly, but we knelt shivering by the bed, for Mother did not think it reverent, or safe perhaps, to say them in bed, so quickly did we drop off to sleep when we were under the covers.

We were used to having family prayers every morning after breakfast. Father always read a few verses of Scripture and led in prayer if he was there, but if he was absent Mother did it. Father's prayers were always very simple and direct and personal, but Mother's touched

me almost to tears. It never occurred to me that they would not be answered; it doesn't yet.

We were in dreadful distress about the time I was 12. There was money owing on the farm, and the crops had been almost a failure, and prices were low, and we had nothing with which to pay. Interest was terribly high, but father would gladly have paid it had it been possible for him to borrow the money. It was only a small sum we owed—so small, indeed, that if I owed twenty times as much today I should not feel the burden that Father and Mother felt. But money was scarce and try as he might Father could find no one who would lend him the sum necessary to clear the debt.

It is fifty years ago, but it seems like yesterday. They say that children soon forget their griefs, but it isn't true. If I should live to be a hundred years old I should never forget how heavy my heart was when I looked into the faces of Father and Mother. They had worked a lifetime for the farm, and if the debt could not be paid it meant ruin and poverty to them.

And then one morning, when hope seemed gone, Father prayed. It was a simple story he told the Lord, of faithful toil, of hope for old age, and a cry for help in time of direst need.

Next day a letter came from a distant friend, saying that he had a sum of money to lend and he thought Father might be able to use it. We were saved.

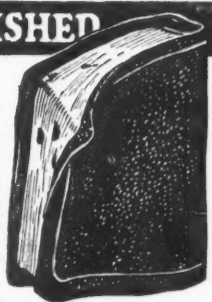
An interesting coincidence, you say. Possibly; but Father never thought so, nor do I.

—Thomas Arkle Clark, Dean of Men, University of Illinois, in the *Chicago Daily News*.

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Young People's Society Topics

John C. Page

May 10

Where and How to Spend Sunday Hebrews 10:25

There is a two-fold question in the wording of this topic. First, Where shall we spend Sunday? The Scripture verse in Hebrews 10:25 answers the question in the words "not forsaking the assembling of ourselves together." In other words, we should spend Sunday in the place of Christian assembly, the place of worship, the place of fellowship, the place of prayer. The Christian assembly may meet in some stately building, or it may meet in a cottage or even in a barn. God dwelleth not in the temples made by hands, but with the humble and contrite, those who realizing their own sinfulness and spiritual inability, have said,

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come."

This fellowship of the saints sustains the new life in Christ and develops the spiritual nature of man. The law of all growing life is that it asks for more. To this desire and demand the atmosphere and environment of the Christian assembly responds. We must never forsake the assembling of ourselves together.

There are many, who excuse themselves for the worship of the church on the plea that they can worship God in nature. But this is a lame excuse at the best. Gratification, not worship, is the real purpose of those who substitute the auto ride or the golf links for the Christian assembly. Rest and recreation are needed, but if gained at the loss of moral and spiritual values, it is a very poor exchange.

The second part of the question is, How shall we spend Sunday? The Jews gave to their Sabbath a superstitious value. They regarded cessation from all activity as the chief requirement for the proper observance of the day. Our Lord, who is the Lord of the Sabbath, taught that it is lawful to do good on the Sabbath day. Laziness is not holiness. The ordinary labor of the week should cease not only for the sake of bodily rest, but because of the need for higher service. Activity in spiritual employment is both desirable and necessary. This is clearly taught in our Scripture verse in the words, "exhorting one another" which implies spiritual activity. Into this we may enter, not merely with preaching or precepts, but by example. Visitation on Sunday with a spiritual objective is a good form of spiritual activity. Be loyal to God. Call on those who are lapsing into indifference, those who are wandering from God and losing their grip on spiritual things. Let them see that you are concerned. Spend time in prayer for the missionary work of the church, for the spiritual revival which is so necessary

throughout the church. Give to the day the best you have and the best will come back to you.

May 17

How to Make the Most of Summer Mark 6:31, 32; Romans 13:11-14

The first of our Scripture passages suggests that the way to make the most of summer is to get away from the common round of activity, where many are coming and going, and rest awhile. For some lives this is a wise and necessary course of procedure. It was most desirable for the men to whom the Master spoke these words; the pressure was so great that they had "no leisure so much as to eat."

There are many today of the Master's disciples who are unduly depressed by the burden and heat of the day. Their supreme need is to be renewed in spirit, soul and body. All such would make the most of summer by getting away from the daily routine long enough to secure this renewal.

The second Scripture passage warns us against mere selfish gratification of the flesh. No one is justified in yielding to this whether engaged in the daily tasks or resting a while in some quiet place. We should never forget the words of verse 12, "The night is far spent, the day is at hand." We are living in the night time of this world's history. The sun is now withdrawn, the only light is a reflected light. The church can do no more than reflect her Lord, who is the light of the world. In proportion as this is done, the church prospers. The night is far spent, the day is at hand, the day which is to be ushered in by the rising of the Son of Righteousness with healing in His wings, the day for which we pray when you say, "Thy will be done on earth as it is in heaven."

In view of this, the words of exhortation follow, "Let us put on the armour of light." There is a warfare to engage in, and battles to be won, souls must be turned from darkness unto light and from the power of Satan unto God. How shall we make the most of summer? By a fresh and full surrender to the teachings of the word of God, by a renewed faith in the gospel as the power of God to save every one that believeth, by aggressive soul winning work wherever we are. In city or camp, by mountain, plain or sea, let us say with Paul, "I am debtor to the unsaved. I am ready to pay the debt. I am not ashamed of the gospel."

May 24

Christian Traits Worth Striving For Philippians 4:4-8; Matthew 18:1-6

Nearly all the admirable traits of Christian character are presented in the first of the two Scripture passages given. We

are bidden first, to "rejoice in the Lord," that is, to possess the inward spiritual joy of salvation, which is the source of strength and the secret of endurance. While we rejoice within, we must "let our moderation be known unto all men." This is necessary in our outward dealings with others. They may not understand our inward joy, but they will understand our outward gentleness and forbearance as it is manifested in our contacts and reactions. Peace is another trait mentioned here. How to attain it is clearly taught. The cultivation of prayer is the sure way to permanent possession of peace. The words of verses 6 and 7 explicitly state this. It would be well to memorize these two verses, they are full of instruction and inspiration. While in possession of this peace, we can follow after the things that are true, the things that are honest, the things that are pure, the things that are lovely, all of which are mentioned in verse 8.

It is well to observe that all these lovely traits of character are possible in Christian experience, because of the gracious provision disclosed in the preceding chapters of this epistle. See, for example, Philipians 1:6; 2:13 and 3:9. In view of what is unfolded in these verses concerning the purpose and power of God we ought not to think of these lovely traits of character as embodying an unattainable idea but rather as an actual product of the divine operation in our Christian experience.

From the other Scripture passage in Matthew 18 we may quote verse 3, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." True conversion to God leads one into the kingdom of heaven and opens the way for the kingdom of heaven to dwell within us, making possible and actual the presence of these beautiful traits of Christian character.

May 31

The World Need—An Unfinished Task Matthew 28:16-20

A recent communication from the Great Commission Prayer League, 808 N. LaSalle Street, Chicago, contained this splendid ideal and objective: "The whole Bible for the whole church, that there may be given a whole Christ to the whole world."

Nothing else than this is worth while for the whole-hearted Christian. It can be accomplished by spiritual energy rightly directed. The power of the Holy Ghost is available for this, the power that operates in and through lives that are yielded to Christ. "I am come," said our Lord, "that ye might have life and that ye might have it more abundantly." When the members of the body of Christ, which constitute the true church of God, enter into this abundant life, the world will receive and perceive the saving power of God and will be arrested in its downward course. That the true church may enter into this experience is the heart cry of many believing, praying people. It is worth praying for. The unfinished task of the church can never be completed apart from the abundant life in Christ.

Moody Bible Institute Monthly

Something of the world's need may be seen in the following paragraph taken from a monthly magazine, entitled *The Dawn*: "One half of the world's six hundred million boys and girls under fifteen years of age are wholly ignorant of Christ. More than 99 per cent of the college students of South America profess no belief in God. The Yoshiwara—the quarters in Japanese cities where 189,526 women and girls are kept in licensed vice slavery, was the first quarter to receive government permission for rebuilding after the earth-quake in Tokyo, and has been the swiftest and most beautiful of all the reconstructions. What a world need!"

Now read the Scripture lesson in Matthew 28:1-20, pondering the words, "All power is given unto me in heaven and on earth, go ye therefore, and lo, I am with you." Somehow we must square our lives with this last great commission; nothing else will satisfy or suffice.

June 7

How Shall We Invest Our Lives?

Romans 12:1,2; 1 Corinthians 10:31-33

The answer to the question of the topic is very simple. We should invest our lives as we invest our money, that is, in such a way as to secure the largest possible returns on the deposits we make. As money is invested in a bank or a bond, so may we invest that which makes up life, even time, energy, intelligence and purpose. In order to make proper investments, we need wisdom. This is often lacking in spiritual matters. The Bible meets us here at the point of our need. An illustration of this may be seen in the two passages provided for this topic.

In the first passage Christian believers are directed to present themselves unto God in an act of dedication. This act is simply the recognition of a claim stated in 1 Corinthians 6:19, 20, "Ye are bought with a price, ye are not your own." In acknowledgment of this, there should be a dedication of our lives to God as a matter of wise investment. This is regarded in Scripture as our "reasonable service." It involves a clean break with the world and a sincere separation unto God, for the knowing and doing of His will. Self is dethroned. A God-controlled life takes the place of a self-controlled life.

The remaining Scripture in 1 Corinthians 10:33 fits in at this point, "Seeking not mine own profit but the profit of many that they may be saved." Here indeed is a great investment. Not in self but in others, seeking the profit of many that they may be saved.

There is then a double investment to be made by the Christian believer, first, in the dedication of the life to God, and then in the devotion of that life to the saving of others.



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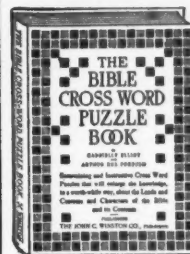
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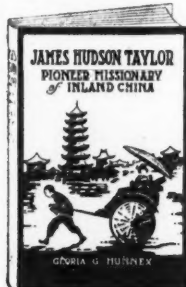
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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

POSITION OF THE BODY IN PRAYER

A. B. H., Clinton, Miss.

Questions: (1) What should be the position of the body during prayer? (2) How should the prayer close?

Answers: (1) Standing, kneeling, bowing, and prostrating are mentioned in the Bible. In small groups kneeling seems desirable, but the attitude of mind and soul is the essential thing. (2) Ordinarily "In Christ's name," or some similar phrase.

CONFESSING ONE'S SINS

E. L., Riverside, Calif.

Question: To whom shall we confess our sins? See James 5:16; 1 John 1:9; Psalms 51:14.

Answer: Since all sin is against God and only He can forgive sin, it is necessary that sin be confessed to Him. But some sins should be confessed to one another, especially to the one who may have been injured by us (Matt. 5:23, 24). In our judgment public confession of sin is often helpful, but not always wise.

HEAVEN MARRED

E. T., Ill.

Question: How can a mother enjoy heaven whose daughter goes wrong and who dies in her sins? If we miss our loved ones in heaven how can we be happy?

Answer: Possibly God may help us to forget some things. At any rate we shall be better able to see things as God sees them and will be satisfied with His disposal of each case.

BISHOPS, ELDERS, DEACONS

P. H. H., Spirit Lake, Idaho.

Question: Please distinguish between the office of bishop, elder, and deacon, especially in 1 Timothy.

Answer: In the early church the office of bishop (overseer) and elder (presbyter) seems to have been identical. See Acts 20:17, 28. Their work was that of spiritual oversight. In later times the office of the bishop became exalted over that of the elder. The office of the deacon was of a more temporal character (Acts 6) but deacons also sometimes taught and preached.

BAPTIZING FOR THE DEAD

V. E. B., Fort Madison, Ia.

Question: Who are "baptized for the dead" (1 Cor. 15:29)?

Answer: The sense of Paul's question seems to be, "What is the use of being baptized, if the dead do not rise?" Or "If the dead rise not, what is to become of those who are being baptized?" Since we are baptized with Christ's death,

what is the meaning or value of it, if there be no resurrection? If Christ was not raised, our oneness with Him can only mean the hopeless tomb.

THIS GENERATION

H. B. M., Moundsville, W. Va.

Question: What do the words "this generation" mean, Matthew 24:34?

Answer: Some have understood them to mean *this race*, referring to the Jewish nation; but it seems best to understand them in their usual and obvious sense, as in 11:16; 12:41, and 23:36. The things "fulfilled" would then refer to the events in connection with the destruction of Jerusalem, but only as typical of the complete fulfillment in connection with the more literal coming of our Lord at the end of the age.

CREATION VS. EVOLUTION

H. G. K., Indiana, Pa.

Questions: Can you recommend anything for college students which will give light upon the subject of the origin of man and the earth as against the theory of evolution?

Answers: We would recommend *Whence Came the Universe*, by Prof. Gruber; *Organic Evolution*, by Prof. Fairhurst; *Evolution*, by Prof. Graebner; *Evolution at the Bar*, by Philip Mauro. Also the two pamphlets by Dr. Griffith Thomas, *What about Evolution?* and *Evolution and the Supernatural*.

DIFFICULTIES ABOUT SECURITY

W. E. G., Portland, Ore.

Question: Please reconcile the following passages with the doctrine of the believer's eternal security: John 15:2; Matthew 25:24-30; 1 Corinthians 10:1-13.

Answers: (1) John 15:2 teaches that persistently unfruitful branches have no proper connection with the vine. Being fruitless they are members in name only. (2) Matthew 25:24-30 teaches that the unprofitable servant did not really know his Lord at all (vv. 24, 25) and was wicked and slothful—not a willing, true servant. (3) 1 Corinthians 10:1-13 teaches that it is possible to be baptized and enjoy all Christian privileges, yet at heart be lustful, idolatrous, murderers, and yield to temptation. In other words, none of these condemned classes were ever truly saved.

FOREORDINATION TO GLORIFICATION

J. H. P., Lawndale, N. C.

Question: Please explain Romans 8:29, 30.

Answer: We may not fully understand the mystery of our predestination or foreordination, but it always should be associated, as here, with God's fore-

knowledge. Another thing to remember is that we are not foreordained to any spiritual experience or blessing against our own wills, and that our salvation depends upon our being in Christ. In our judgment, all are foreordained to be saved and to be conformed to the image of Christ who freely and sincerely believe on Christ. They who are foreknown and foreordained are also called, justified, and finally glorified.

RE-APPEARANCE OF SAMUEL

F. B., Edmonton, Alta., Can.

Questions: (1) Did Samuel really appear to King Saul? (2) Where are the dead? (3) Why is the tribe of Dan omitted from Revelation 7:5-8? (4) How harmonize Matthew 5:29 and 1 Corinthians 5:3-5 with Revelation 20:14?

Answers: (1) Although unusual, Samuel was permitted to return. (2) The spirits of the saved go to be with their Lord; while the spirits of the wicked remain in Sheol, awaiting their final doom. (3) See Leviticus 24:10-16; Deuteronomy 28:8-11; Judges 18:2-21. (4) The word for hell in Matthew 5:29 is Gehenna or the place of punishment, while in Revelation 20:4 it is Sheol or the place of the dead. Death and the present place of the dead are to be destroyed in the Lake of Fire, which is practically the same as Gehenna. This does not mean that the sufferings of the incorrigibly wicked have an end.

CHRIST'S RESURRECTION BODY

H. G. M., Lyndonville, N. Y.

Question: Was not Christ's resurrection body a "fleshly" body? Luke 24:39.

Answer: No doubt the body of Christ that was raised was the same that was placed in the tomb, yet a change had occurred. We cannot fully explain it. It was a miracle body. It was a body capable of leaving the grave clothes undisturbed and one that could pass through closed doors, appear and disappear. Christ could manifest Himself in such a way that the disciples did not recognize Him, and again in a manner which removed all doubt. In this passage in Luke it appears as having "flesh and bones," and He eats before them. Eating was no longer a necessity here, but in order to produce conviction that He was their risen Lord. In Luke 24:39 we have an appearance of real corporeity, yet His body was not "fleshly" in the sense that our bodies are, for His body was exempt from the ordinary laws and conditions of a physical body.

CONCERNING PENTECOST

J. M. H., San Francisco, Calif.

Questions: (1) Why were there only one hundred and twenty present on the Day of Pentecost? (2) Who formed the beginning of the church? (3) Is Pentecost a type of our experience? (4) Was anything lost by those who were not present? (5) Is anybody today justified in not being a member of some church? (6) Can Matthew 24:38 be translated "marry and giving away wives?" (7)

Moody Bible Institute Monthly

Does the baptism of the Spirit, as a "second blessing," remove inbred sin?

Answers: (1) Although five hundred brethren at one time saw our risen Lord, He sent the Holy Spirit to the group of apostles and disciples gathered for prayer in Jerusalem. (2) The one hundred and twenty upon whom the Holy Spirit first descended. (3) Pentecost has never been repeated, but all believers receive the gift of the Holy Spirit. (4) Only the visible tokens of the presence of the Holy Spirit. (5) In very exceptional cases only. (6) Not literally, but may possibly have that sense. (7) Inbred sin is not removed in this life; that is, the disposition to sin is not completely removed from the old nature.

WHAT CAN WE DO?

W. G. L., Wichita, Kan.

Question: What can be done to stop the rapid spread of modern rationalism?

Answer: Probably we cannot now "stop" it, but we ought to try to check and counteract it. For example, we can stand boldly, though not obnoxiously, against it. Nothing is to be gained by acquiescence and silence. This is no time to cry "Peace." When we discover the enemy entrenched within our lines it is not the time to parley, but to fight. We can protest against false teachers in our schools, colleges, and seminaries, and also against the use of our denominational publication houses for the spreading of false doctrines. If necessary, we can withdraw our financial support from pastors who teach contrary

to the Word of God, and from mission boards which send modernists to the foreign field. Upon the other hand, support such institutions as are known to be loyal to the Bible. We can also help financially and personally in the distribution of evangelical books and tracts. Along with all these things we can pray and work for a genuine revival within the church.

BRIEF MENTION

A. K., *Aristes, Pa.*

In our judgment it is perfectly proper to use the Lord's Prayer in this day of grace.

J. C. Y., *Grand Rapids, Mich.*

(1) The baptisms of Hebrew 6:2 probably refer to Jewish and Christian baptisms. In 9:10 the washings and baptisms refer back to the ceremonial washings in Old Testament times. (2) We do not discuss or teach the mode of baptism. This is an interdenominational school.

R. C. S., *Chicago, Ill.*

(1) Cain married one of the descendants of Adam. (2) So far as we know the book of Job was written by one man.

C. T., *Dawson, Neb.*

1 Corinthians 8:24-27 does not necessarily teach that Paul engaged in athletics, although perfectly proper, but that he did not allow his body to have the mastery of his spirit.

L. B., *Minocqua, Wis.*

The Reorganized Church of the Latter Day Saints is practically the same as the original Mormon church. It is in no sense evangelical.

Various interpretations have been given to the woman in Revelation 12:1, 2, but the most probable is that she symbolizes Israel, and not the church.

G. W. K., *New Lebanon, O.*

Since we have discussed the question of war in previous issues of this magazine, we would refer you to the pamphlet by Dr. James M. Gray upon *What the Bible Teaches about War*.

J. H., *Huntsville, Wash.*

(1) We do not endorse H. G. Wells' *Outlines of History*. (2) While we do not belong to the fundamentalist movement, we hold staunchly for the fundamentals of the Bible.

T. G. G., *Twila, Ky.*

"Woe unto doctors and lawyers" is not a Bible verse, but in Luke 11:46, 52 a separate "woe" is pronounced against lawyers for their sins.

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International Sunday-school Lessons

P. B. Fitzwater

May 10

Philip and the Ethiopian Treasurer Acts 8:26-39

Golden Text:—"The entrance of thy words giveth light."—Psalms 119:130.

In the conversion of the Ethiopian we see the Lord's work broadening in its scope. The gospel was first preached to the Jews, then to the Samaritans who nationally were on the border land between the Jews and the Gentiles. This Ethiopian was in all probability a Gentile, a proselyte to the Jewish faith. In his conversion we see the work reaching out on its way to the ends of the earth.

I. Philip Meeting the Ethiopian (vv. 26-30a).

1. Leaving Work by Divine Direction (v. 26).

The Lord called Philip away from a great work in Samaria and specifically directed him to this man. Abraham-like, he obeyed the divine command not knowing why he should leave the work in Samaria and go into a desert place. As he journeyed on by faith he espied the state chariot of the Ethiopian treasurer. The Spirit of God directed him to go near and join himself to the chariot. The tactful question put to the treasurer gained him a seat by the side of this dignified officer. The mission which at first seemed so unpromising was now clear. The way of faith begins in obscurity but it always ends in the clear light. Happy is the man who has learned the lesson of prompt obedience whatever may be the way or task.

2. An Officer of State Seeking the Way of Salvation (vv. 27, 28).

The Ethiopian had been to Jerusalem to worship. Despite his high official position he was not ashamed of the worship of God. The journey from that far off country required much hardship and expense, but to the one whose soul yearns after God, this is all joy. The giving of money and time to the service of the Lord is a delight. Following after God should not be considered beneath the dignity of a statesman. Indeed the world's greatest statesmen have been God-fearing men.

3. A Providential Meeting in the Desert (vv. 29, 30).

The coming together of these two men was clearly the predetermined way of God. It is of high importance that we recognize the guidance of the divine hand in the affairs of our lives.

II. Philip Preaching to the Ethiopian (vv. 30b-35).

1. The Ethiopian's Employment on the Way (v. 30).

His occupation at the time of this meeting was reading the Word of God. At the invitation of the Ethiopian Philip joined himself to the chariot and found him reading from the fifty-third chapter of Isaiah. This is a most excellent way

to spend one's time while traveling. God will eventually show the way of life to the one who searches His Word.

2. The Absolute Need of an Interpreter (v. 31).

The Ethiopian was reading one of the clearest testimonies to the Messiah in the Old Testament, yet he was unable to get anything out of it. The Ethiopian, a great statesman, needed an interpreter of the Scriptures. The gospel needs to be experienced before one can be a witness to its saving power. The human mind is blind to spiritual things, making the work of an evangelist indispensable. If a statesman of this rank was unable to grasp the meaning of such a clear passage, it is not strange that for the rank and file of men a guide is needed. God has designed that through the foolishness of preaching, the world should be saved. Preaching the Word of God will always be necessary. Valuable as the Bible is in the hands of men, the touch and influence of the living man who has experienced the work of God's saving grace in his own heart is needed.

3. Philip's Message (vv. 32-35).

He began at the Scriptures which the Ethiopian was reading and preached unto him Jesus. This shows us that the person represented in the fifty-third chapter of Isaiah as suffering in the stead of others was Jesus instead of Israel, also that the central theme of the preacher's message should be Jesus. He did not preach Jesus as a great teacher, but as a Saviour who had suffered and died instead of sinners. He preached Him as the one who had offered Himself as a ransom for many. The vicarious atonement is a note which is notably lacking, and in some instances entirely missing in much of the preaching today.

III. Philip Baptized the Ethiopian (vv. 36-38).

As a result of Philip's preaching the eunuch proposed baptism. When Christ is truly preached, men naturally desire to confess Him in baptism. Where this feeling is lacking, the gospel in its fullness is evidently not preached. The Ethiopian might have offered many excuses as to why he should neglect this important ordinance, but like every man who is honest before God, he was willing at any cost to render obedience. It is faith in Christ that saves, but those who have genuine faith, desire to seal it in baptism. Having secured from the Ethiopian the proper confession, Philip baptized him.

IV. The Ethiopian Rejoicing (v. 39).

Confession of Christ always brings joy.

May 17

Saul Becomes a Christian Acts 9:1-19

Golden Text:—"If any man be in Christ

Jesus, he is a new creature."—2 Cor. 5:17.

I. Saul's Violent Hatred of the Lord's Disciples (vv. 1, 2).

Saul knew full well that unless the movement set on foot by Jesus was stopped, it would supersede Judaism. He was ignorant of the genius of Christianity. He did not know that the "blood of martyrs is the seed of the church." Prosperity may ruin the church, but persecution never. The noble display of faith by Stephen in sealing his testimony with his blood did not soften Saul's spirit, but rather intensified his hatred for Jesus and His disciples. It made him more determined than ever to stamp out the Nazarene heresy. The intensity of his madness, and the extent of its operations are best set forth in his own words, "And I persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts 22:4). "I both shut up many of the saints in prisons having received authority from the chief priests, and when they were put to death, I gave my voice against them, and punishing them oft in all the synagogues I strove to make them blaspheme, and being exceedingly mad against them, I persecuted them even unto foreign cities" (Acts 26:10-12, R. V.). He obtained authority from the high priest in order to carry on this murderous work.

II. Saul Kicking Against the Pricks (vv. 3-9).

The figure here is that of the eastern ox driver following the ox with a sharp iron fixed to the end of a pole. The animal is prodded on with this instrument and if it is refractory it kicks against the sharp iron and injures itself. This is a picture of Saul as he was madly fighting against Jesus.

1. A Light from Heaven (vv. 3, 4a).

The time had come for the Lord to interfere. Doubtless this was an answer to the prayers of the disciples who knew that they were being hunted as a wolf hunts its prey, and were therefore praying for deliverance. Saul was stricken with blindness and fell to the earth. This physical demonstration accentuated the workings of his conscience which doubtless were going on quickened by the Holy Spirit as He used Stephen's testimony.

2. A Voice from Heaven (vv. 4b, 5).

This was the Lord's voice calling Saul by name and asking, "Why persecutest thou me?" This moved Saul to inquire, "Who art thou, Lord?" The answer came, "I am Jesus, whom thou persecutest." As if to say, persecution of the church is persecution of Jesus. He is so closely identified with believers that He feels their sufferings and regards treatment of them as treatment of Himself. When the body is trampled upon the earth, the head cries out in heaven.

3. Saul's Inquiry (v. 6), "What Wilt Thou Have Me to Do?"

The dictator is now willing to be dictated to. The Lord told him to go into the city where information would be given him as to what he must do.

4. Saul Entering Damascus (vv. 7-9).

The haughty persecutor went quite humbly into Damascus led by his at-

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tendants. For the space of three days he remained blind and fasted. What went on in his soul in those days no mortal can know, but we may be assured that he, like the Lord in the wilderness, was too deep in meditation and prayer to desire food. Doubtless in this time he got hold of the truths which he later proclaimed to the world, for his conversion was the basal fact of his theology. In these awful days his whole soul and being were being reorganized by Jesus Christ. The day is coming when all who will oppose God shall get a sight of the dazzling glory of the Son either in salvation or in condemnation (Phil. 2:10, 11; Rev. 6:15-17).

III. Ananias Ministers to Saul (vv. 10-19).

Here appears upon the scene a hitherto unknown disciple.

1. Ananias' Vision (vv. 10-12).

In this vision the Lord appeared and instructed him to go to Saul. He gave him the name of the street and Saul's host, and informed him that Saul was now a praying man, and that he had prepared Saul by the vision for the coming of Ananias. When the Lord would bring persons together He gives them signs by which they may unerringly go. The Lord knows the name of the street upon which His chosen live.

2. Ananias' Fear and Hesitancy (vv. 13-16).

He knew of Saul's ministry and the authority by which he came. The Lord encouraged him to go, assuring him that Saul is no longer an enemy but a chosen vessel to bear His name before the Gentiles, kings, and the children of Israel, and the badge of his commission should be great suffering for Christ.

3. Ananias' Obedience (v. 17).

His fears being removed, Ananias went to the house where Saul was staying, put his hand on him and affectionately addressed him as brother. The hitherto savage persecutor is now a brother in Christ. Ananias informed Saul that the Lord had sent him with a two-fold mission:

(1) "That thou mightest receive thy sight."

(2) "Be filled with the Holy Spirit."

He received his sight forthwith. It is not said that he received the Holy Ghost then, but his life's work proves that he did.

4. Saul Baptized (vv. 18, 19).

After Saul received his sight Ananias baptized him. Since Ananias was not a church official, it is clearly implied that official rank is not necessary for the administration of baptism. The Lord bestows the gift of the Spirit upon whomsoever He will, and may designate any one whether occupying an official position or not, to lay hands upon individuals. This is especially significant since Saul's ministry was to be entirely independent of the apostles.

May 24

Saul Begins His Great Career Acts 9:20-31

Golden Text:—"I determined not to know anything among you, save Jesus May, 1925

Christ, and him crucified."—1 Corinthians 2:2.

I. Saul Preached Christ in Damascus (vv. 19-22).

1. Saul's Fellowship with the Disciples (v. 19).

After Saul was baptized he remained certain days with the believers in Damascus (v. 19). How beautiful to think of the transformation which took place—the one who was so passionately bent on their destruction was now enjoying fellowship with the disciples.

2. Straightway Preaching in the Synagogues (v. 20).

Saul, like everyone who is really converted, begins to tell of the newly found Saviour. As soon as he is saved he goes to save others. Every Christian should be taught that it is his business as soon as he is saved to help to save others. His message concerned the deity of Christ. His doctrinal belief is summed up in six words, "He is the Son of God." What a fine thing it would be if every teacher, preacher and professor in the theological seminaries believed in and taught that Jesus is the Son of God.

3. The People Amazed (v. 21).

They knew that the very one that had been the ringleader in persecuting the Christians in Jerusalem, and had come to Damascus for the express purpose of bringing them bound to the chief priests, was now passionately advocating that which he had so vehemently sought to destroy.

4. The Jews Confounded (v. 22).

Saul retired into Arabia for three years. During this time he was taught the full truths of his ministry (Gal. 1:17, 18). Perhaps at this time he was caught up into the third heaven where he received special revelation and visions which were not lawful to make known. Saul increased in spiritual strength and confounded the Jews proving that Jesus was not only the Son of God, but their Messiah. His proof, no doubt, was by citation from the Old Testament prophecies showing that the life, death and resurrection of Jesus exactly paralleled them. That Christ died and rose again from the dead, no one then could deny. The transformation of Saul from a hater to an ardent witness was proof which could not be gainsaid.

II. Saul Escapes from the Jews (vv. 23-25).

He used the Scriptures with such skill that the Jews could not answer him. Finding that the argument was against them, the Jews took counsel how they might destroy Saul. Those whose hearts are set against the truth and Jesus resort to physical force rather than to change their attitude and life. Herod imprisoned John the Baptist because he did not square his life with right and truth. So intent were they upon killing him that they watched the gates of the city day and night that they might take him. When this became known to the disciples, they let him down at night in a basket by the wall.

III. Saul Visits Jerusalem (vv. 26-29).

This journey to Jerusalem was in

strange contrast with the one from Jerusalem to Damascus. The one was as a leader of an important expedition under the authority of the Jewish officers with the prospect of a place of distinction in the council of the Jewish nation. Now he is an outcast, disowned by his country-men, and flees for his life. Though these are the outward circumstances, he knows the fellowship of the Lord Jesus whom he once hated. He cares not what may befall him if he can honor his Lord.

1. Suspected by the Disciples (v. 26).

The believers at Jerusalem had not heard fully about Saul's conversion. They knew nothing of his sojourn in Arabia, and his preaching at Damascus after his return. Therefore they regarded him as a spy. "Part of the penalty of

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wrong doing is the difficulty of restoration in the good opinions of honorable men." However, it is infinitely better to be regarded with suspicion when genuinely true than to be trusted as genuine when a hypocrite.

2. Barnabas' Confidence in Saul (v. 27).

Barnabas was a man filled with the Holy Spirit (Acts 11:24), therefore able to discern the reality of Saul's conversion. He was in reality a "Son of consolation" and in this instance showed his kind spirit. It may be that Barnabas knew Saul more intimately than the rest of the disciples. Would that we had more like Barnabas!

3. Saul in Fellowship with the Disciples (v. 28).

They went in and out together. Peter received him in his home wherein he abode fifteen days (Gal. 1:18). His object in going to Jerusalem was to see Peter.

4. Saul Disputes with the Grecians (v. 29).

He was not content to merely visit with the brethren. He spake boldly in the name of the Lord Jesus Christ.

IV. Saul Sent to Tarsus (v. 30).

A conspiracy similar to that one at Damascus was formed against Saul. When the brethren knew of it they sent him to Tarsus. Saul's life was in danger everywhere except among the Gentiles. He now is back to the place of his birth. The first and best place for one's testimony is in his home. Saul's conversion was typical of the conversion of the Jewish nation. Their eyes will be opened by a personal revelation of Jesus Christ to them, and when they accept him as their Saviour and Messiah, they will go forth as witnesses to the Gentiles. This truth is set forth in Romans 11 and Revelation 17, besides the many Old Testament prophecies.

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May 31

Peter at Lydda and Joppa Acts 9:32-43

Golden Text:—"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16:20.

In order to grasp the significance of this lesson, we should recall the condition which prevailed in the church as suggested in verse 31. Three characteristics are outstanding:

1. Freedom from Persecution.

Saul, the ringleader of the persecuting forces, had just recently been converted, thereby disorganizing their forces, giving the church a breathing spell. This period of rest was not used to grow lazy, indifferent, worldly and forgetful of God, but for growth in grace and in the knowledge of the Lord Jesus Christ.

2. Spiritual Growth and Development.

Most blessed will be the results following the times of outward peace if the members of the church will but spend time in building it up. The real meaning of the word "edified" is "built up." This does not mean merely that the members were being instructed and comforted, but that strenuous efforts on the part of individual members, as well as the body as a whole, were being made for the advancement of the divine life. The word edify contains the metaphor of some grand building or structure. As suggested by another, this metaphor involves:

(1) A foundation. This is Jesus Christ. No other dare be laid (1 Cor. 3:12-16). To attempt to erect a building on any other foundation is most perilous.

(2) Continuous progress. This means that a Christian's activities are purposeful, and that the work he undertakes moves forward with the proper progress.

(3) Persistent effort. This means that the present day's work begins the foundation upon which tomorrow's work must be built. Thus day by day his life is being raised higher and higher as each separate round of material is being laid by strenuous efforts.

(4) Completion. Finally the work is done. The building is completed; the top stone is brought forth and placed.

3. Outward Growth.

Building up within the church causes the whole work to be admired and respected by those without, inducing them to come and identify themselves with it. The reason there is so little growth from without is due to the failure to build up within the church. There can be no forward movement without unless there be a corresponding movement within.

I. Peter's Tour Among the Saints (v. 32).

Perhaps this was a tour of inspection as well as to strengthen and encourage the groups of disciples throughout Judea. It resulted in securing new converts also. In the providence of God it brought Peter into the region of accessibility to Cornelius.

II. Two Stupendous Miracles

(vv. 32-43).

These were the greatest signs wrought

since the days of Christ. The dreadful malady of palsy is vanquished, and a corpse is retented by the departed soul. These occurrences were in keeping with the movements of the church at this time. The Lord had promised these signs as they went forth with the gospel message. They were given as encouragements to the disciples to convince them that the gospel did not lose any of its power by being spread, but rather it increased in power. This deepened the faith of the disciples, and became an outstanding witness to those outside. As the church goes everywhere preaching the Word, there will be a corresponding manifestation of power. The Lord always magnifies His name and grace.

1. The Healing of Aeneas (vv. 32-35).

This man's needy condition appealed to Peter just as men today should appeal to us in their semi-dead state. Like his Master, Peter could not refuse the needed help. In this he does not direct attention to himself, but confidently appeals to the power in the name of Christ. He said, "Jesus Christ heal thee." The man who had kept his bed for eight long years immediately arose and made his bed. When the Lord heals, it is done instantly. Peter wisely kept this miracle from being the end by making it the means to the end—that end was the preaching of the gospel. This brought most gratifying results. For, "All that dwelt at Lydda and Saron saw him, and turned to the Lord."

2. The Raising of Dorcas (vv. 36-43).

This woman was full of good works and alms-deeds which she "did," not what she talked of doing. She was a practical Christian woman. She was not of that kind that puts on kid gloves and carries flowers, but the kind that

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gets down to the practical way of showing her love by doing deeds of helpfulness. Her death was a real loss as was evidenced by the mourning of those who had been helped. If all professing Christian women would use their needles as Dorcas did there would be much less of that profitless fancy work done. When this good woman fell sick and died, the disciples sent for Peter. This shows their growth in faith in the divine power. Peter again imitated the example of Jesus in putting them all forth. At his command her soul came back to live in her body. This again caused the people to believe on the Lord.

June 7 Peter's Broadening Vision Acts 10:1-11:18

Golden Text:—"Of a truth I perceive that God is no respecter of persons."
—Acts 10:34.

The missionary program of the church having broadened to include the Samaritans, we see in this lesson it still widening and embracing the Gentiles. Intense hatred still lingered in the hearts of the Jews for the Gentiles. Before the gospel could be borne to the "uttermost parts" this barrier must be removed. This could best be done by the high-class Gentile Cornelius, taking the initiative. Through the conversion of Cornelius, the "middle wall of partition" was broken down (Eph. 2:4).

I. Cornelius (10:1,2).

1. His Official Position (v. 1).

He was a Roman officer over a company of 100 soldiers.

2. His Character (v. 2).

(1) A devout, pious man. (2) He was a praying man. (3) He was charitable. He gave much alms. (4) He was respected by his family. It is the finest compliment that can be paid to a man, to have the respect of his family. The Lord chose Cornelius for the transition of the gospel to the Gentiles because of his character and position.

II. The Supernatural Preparation for the Transition of the Gospel to the Gentiles (10:3-33).

This was of divine arrangement. No barrier is too great to prevent the coming together of persons whom the Lord desires to meet. In order to bring this about:

1. Two Visions Were Given.

(1) The vision of Cornelius (vv. 3-8).

While engaged in prayer, an angel of God announced that his prayer and alms had come before God as a memorial, and instructed him to send to Joppa for Peter who would tell him what to do. The angel told him that Peter lodged with Simon, a tanner, to show Cornelius that Peter was not the strictest Jew. The calling of a tanner was regarded as unclean by the strict Jew, and tanners were commanded to dwell apart. Cornelius sent at once for Peter. He had the good sense to attend at once to what the Lord bade him.

(2) The Vision of Peter (vv. 9-16).

This took place while Peter was praying (v. 9). It was while he was waiting for dinner that he was engaged in prayer.

He saw a certain vessel containing clean and unclean animals let down from heaven, and heard the command, "Rise, Peter, kill and eat." Peter protested that he had never eaten any unclean thing. God replied, "What God hath cleansed, that call not thou common." This vessel let down from heaven and taken back indicated that both Jews and Gentiles were accepted on high.

2. A Messenger Sent from Cornelius (vv. 17-22).

Peter was greatly perplexed over what he had seen, but not for long, for messengers from Cornelius made inquiry at the gate for him. The Spirit informed Peter of the matter, and bade him go, nothing doubting. Thus we see that both had been prepared for each other by God.

3. The Meeting of Cornelius and Peter (vv. 23-33).

(1) Peter took six witnesses along (v. 23).

He had the good judgment to know that on a matter of so great importance, he must have witnesses. This was proven at the Jerusalem council in the consideration of the question of the reception of the Gentiles into the church (11:1-18).

(2) Cornelius waiting for Peter (v. 24).

He called together his kinsmen and near friends.

(3) Cornelius about to worship Peter (vv. 25, 26).

Peter repudiated his act and protested that he was but a man.

(4) The reciprocal explanation (vv. 27-33).

Peter explained to him how God had taken from him his Jewish prejudice, and asked that Cornelius state the purpose of his having sent for him. Cornelius explains how God had appeared unto him and instructed him to send for Peter.

III. Peter's Sermon (vv. 34-43).

1. The Introduction (vv. 34, 35).

He showed that God is no respecter of persons, but that in every nation those who fear God and work righteousness are accepted of Him. This does not mean that Cornelius was already in a state of grace, thereby saved, but that he was eligible to hear the gospel and accept the terms of salvation.

2. His Discourse (vv. 36-43).

In the discourse he touches briefly upon the mission of Jesus showing that by means of His baptism and anointing with the Holy Spirit, He was qualified for His work as mediator. He then exhibited the work of Christ:

(1) In His life (vv. 36-39).

It was one of beneficence. He went

about doing good, even casting out demons as a proof that God was with Him (v. 38).

(2) In His death (v. 39).

The just suffered for the unjust that He might bring us to God (1 Pet. 3:18).

(3) In His resurrection (vv. 40, 41).

God raised Him up the third day showing openly that Christ was His Son (Rom. 1:4), and that His sacrificial work was satisfactory (Rom. 4:25). In this discourse is set forth:

a. The basis of salvation—the crucifixion of Christ.

b. The scope of salvation—whosoever believeth in Him.

c. The method of appropriating salvation—believing on Him.

IV. The Holy Spirit Poured Out (vv. 44-48).

This was a new Pentecost. As the gospel was entering upon its widest embrace, the Spirit came in new power.

V. Peter Vindicates His Ministry to the Gentiles (11:1-18).

Being called to account for visiting and eating with Gentiles, Peter rehearsed the whole story in such a way that his narrative took the form of logical argument, and showed how God had set His seal upon the work by the miraculous gift of the Spirit.

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Cedar Lake, Ind., Bible Conference, July 19-Aug. 2. See Back Cover.

425

Missionary Department

Robert H. Glover

"Go ye into all the world, and preach the gospel to every creature."
—Mark 16:15.

"Other sheep I have. . . . Them also I MUST bring."—John 10:16.

(The above texts stand at the head of the following personal testimony by Rev. William C. Bell '06), missionary of the American Board in Angola, S. W. Africa, on the occasion of his recent return to the field from furlough. The accompanying photographs are also sent by Mr. Bell.)

THE MISSIONARY ENTERPRISE: A TASK, OR AN OPPORTUNITY

When a worthy task is presented to us as Americans we generally rise and meet it, or when there confronts us some obligation, almost to a man we declare our willingness to discharge it, whatever the cost. Surely then, as members of the church of Christ, we are in honor bound not to fail in allegiance to our Master by ignoring His last and specific request.

To give a personal testimony, it was that command of Christ facing me that made it impossible for me to settle down to work in the homeland. No conscientious reason could I give for pursuing such a selfish course and still claiming to be a disciple of Him who died not for me only, but for the whole world. Christ's clear-cut

summons sent me forth to foreign service, and never shall I regret the day when I responded to go.

But another reason for my missionary service now emerges as, twenty-five years later, I set out to return to the Angola field. It is not now so much the command that urges me forward, but rather the urge of the need on the field as I have come to know it by actual contact.

As I now consider the above two verses it seems to me that the *must* of need transcends the *go* of command. Like Jeremiah of old who, strive as he might, could not quench the fire burning within him to preach the Word, so the missionary who has seen and felt the need of heathen lands *must* labor on until those other lost sheep are brought safely into the fold.

To such a missionary the word of command is almost lost sight of as the overwhelming realization of unmet need provides a fresh and compelling incentive to continue to labor for those benighted souls.

I am therefore constrained to urge young men and women who are considering the call to missionary service to face the matter on the basis of the greatest opportunity for life service. I would have them compare foreign missionary work with any sphere of usefulness to be found here in America, and decide which gives promise of greater results. You need not expect a voice from heaven to show you your course. Earnest prayer to God for guidance and the exercise of common sense in the light of existing facts will lead you to right decision.

By your going to Africa you can help drive out the witch doctor and his devilish practices, and to substitute medical healing for useless incantations. Holy Scripture and sacred song will displace obscene rites and vain cere-



Photo by W. C. Bell

How Missionaries Travel In Angola. On the left is a motorcycle. In the center is a saddle-ox and on the right a covered hammock slung from a pole.

monies. Healthful and happy homes and villages will spring up in the place of wretched hovels. Modern industry will supplant the old regime of the dull drudgery of female labor. Love and good-will will drive out hate and jealousy. Decimating tribal wars will become a thing of the past, and heathen cannibals and demon worshipers, clothed and in their right minds, will sit in fellowship together at the Lord's table. Such is something of the opportunity for life investment that Africa presents. Is it worth while?

THE ADVANCE INTO ARABIA

In no other country has missionary advance been slower or more stubbornly contested than in Arabia, the birthplace of Mohammed and the stronghold of the religion which bears his name. Present-day Arabs retain all the religious fanaticism of their forebears, and it is these Arabs who are mainly responsible for the alarming invasion of Africa by

Moham medanism, which has now covered the entire northern half of the dark continent and is rapidly filtering into the southern half.

Along the coast of Arabia, to which region missionary residence up to the present has been confined, the number of those who have dared to openly confess Christ is exceedingly small, while the vast interior of Arabia, with a population estimated at three or four millions, remains solidly unoccupied.

But at last there begin to be cheering signs that resistance is weakening and the long-closed door is swinging slowly open.

God has been pleased to use the medical missionaries of the Reformed Church Mission in particular in this connection. Dr. Paul W. Harrison, the so-called "apostle of the desert," whose searching messages at the Moody Bible Institute a year ago will not soon be forgotten, has contributed much to breaking down the prejudice and winning the friendship of the Arabs.

Last year Dr. Louis P. Dame, a former student of the M. B. I. ('19), was hastily summoned from his station at Bahrein by Abdul Aziz bin Saud, the powerful Wahabi ruler of the interior state of Riadh, to treat him for a dangerous disease, and after his recovery Dr. Dame spent four months in dispensing surgical and medical aid among his subjects.

Similarly, a few months ago Dr. Sarah L. Hosmon of Muscat (a member of the Moody Church), was urgently called by Prince Hammed, brother of the Sultan of Oman, to come and treat his baby boy, and this good lady doctor improved the opportunity to witness for Christ as well as relieve the sick, both in the Prince's town and in a number of other places on her journey there and back.

Slowly but surely this faithful ministry of Christian love is bearing fruit. Hearts are softening, doors are unlocking, and the "kingdom without frontiers" is pushing irresistibly onward into the very core of defiant but decadent Islam.

Dr. Hosmon is now on her way home on furlough, and will have a story of absorbing interest to tell.

TO THE NHAMBIQUARAS AT LAST

In a letter dated February 24, written on board a barge on the Sepotula River, far in the interior of the state of Matto Grosso, Brazil, Arthur F. Tylee ('22) tells of the progress of himself and a fellow-worker on their long journey to the Nhambiquara country, where as a result of their previous trip of explora-

Moody Bible Institute Monthly

tion, plans are now proceeding to open a mission station. They were that day to reach their landing point, having with them on the barge an ox cart, food supplies and house-building tools. They expected riding mules and oxen to meet them there for the difficult journey overland to the top of the plateau where the stark-naked Nhambiquaras live.

God had attended all the plans for this forward step of missionary occupation with evidences of His approval, and their journey thus far had been prosperous and fruitful in ministry. One *camarada*, a man of seventy-four years who had been with them on the previous trip and had become a Christian, was now out and out for the Lord and in complete victory over his life-long habit of drink. He had become an earnest personal worker, and while he cannot read he listens intently to the reading and explanation of the Word, and then repeats it, using telling illustrations to drive home the truth. The other *camarada* had already become interested in the gospel.

Mr. Tylee mentioned that they were to make a visit to the Parecis Indians on their way to the Nhambiquaras, and he pleaded for continued prayer for the whole enterprise. With becoming hu-

mility he adds: "To think that I who so recently sat in your (M. B. I.) classes should be charged with such an important step in pioneer work makes me almost tremble. It is, surely enough, a case of the Lord using a weak vessel."

But it becomes more evident every day that the Nhambiquaras are at last about to get the gospel. And since they are among the most difficult to reach, be-

many gun and sword cases, and the lack of adequate instruments and appliances, such as the X-ray, hampered the missionary doctor in his good work. What an excellent investment for some Christian business man is here suggested!

H. Merriweather, of the C. & I. G. Mission in South India, writes of a very busy and happy Christmas season in his station and district. At 5 a. m. on Christmas Day he conducted a service by invitation in a village, where fifty people, all of them heathen idolaters only a little time ago, met to commemorate the birth of the Saviour whom they now love and serve. They are mostly the fruit of the changed lives and faithful testimony of two men of the village, who nine years ago heard the gospel through Mr. Merriweather, accepted Christ and endured bitter persecution. A later Christmas morning service at the main station was attended by 100, and in the afternoon between 200 and 300 bright children under Christian instruction were made happy with little gifts from a Christ-

mas-tree. At the New Year watch-night service five persons decided for Christ, and the next day two more. Missionaries would not exchange a Christmas like that for all the material good things a homeland Christmas could offer.



Some Ripe Gospel Fruit in Angola

Photo by W. C. B.

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MISSIONARY NEWS IN BRIEF

Alex. R. Hay, of the I. S. A. M. U., who has become such an aggressive and effective pioneer among unevangelized savage Indian tribes in Brazil, is reported to have been completely recovered from a physical trouble which has seriously threatened his usefulness. This is indeed a cause for thanksgiving to God. Mr. Hay has in view another expedition this year into unreached territory along the Xingu River, and prayer is asked in behalf of this worthy missionary and these plans for further advance.

The Bible League of India, Burma and Ceylon, whose announced object is "to promote the reverent study of the Holy Scriptures, and to resist the varied attacks upon their inspiration, infallibility and sole sufficiency as the Word of God," is seeking a man of high qualifications to devote his full time to its work as secretary, and appeals to those at home who appreciate the vital importance of the League's work for assistance in securing financial support for such a man.

Dr. A. W. Lagerquist ('90), of the C. I. M., had a trying time during January with about a hundred Chinese soldiers as patients in the hospital at Taichowfu, Che., who were very hard to control. But they all heard the gospel faithfully presented. The recent fighting brought in

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IN THE EYES OF MOTHER

"I was . . . beloved in the sight of my mother."—Prov. 4:3.

The natural incentive to win the regard of mother; the coveted esteem we prize; the appeal of approbation. Brought about by

1. Honoring Mother (Exod. 20:12).
2. Obeying Mother (Col. 3:20)
3. Caring for Mother (1 Tim. 5:8; John 19:25, 26; Prov. 23:22).
4. Revering Mother's God (Exod. 20:3).

—W. M.

THE BLESSINGS OF A MOTHER

1. *A Mother's Dedication.*
1 Samuel 1:11.
2. *A Mother's Protection.*
Exodus 2:3.
3. *A Mother's Training.*
2 Timothy 1:5.
4. *A Mother's Prayers*
Genesis 21:16-18.
5. *A Mother's Love.*
1 Kings 3:26.
6. *A Mother's Triumph.*
Matthew 15:25-28.

—Adam McMurdo.

THE SPIRITUAL VITAMINE

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:31.

- I. **Our Constant Need**—"Renewed strength."
- II. **Our Source of Supply**—"Wait upon the Lord."
- III. **Our Strength** will express itself in:
 1. Heaven-given perspective—"Mount up with wings as eagles."
 2. Heaven-given enthusiasm—"Run, and not be weary."
 3. Heaven-given persistence—"Walk, and not faint."

—R. Clyde Smith.

BEFORE AND AFTER EATING

The blessing and return thanks printed in the old English style on both sides of the teapot were secured from the Moravians in 1739, and were translated by Wesley, and from that time used by him. As a sign to begin the meal, he turned the teapot toward the guests with the blessing:

"Be present at our table, Lord; Be here and everywhere ador'd. These creatures bless, and grant that we May feast in Paradise with Thee."

As a sign the meal was ended, he turned the side with return thanks, and all repeated together:

"We thank thee, Lord, for this our food; But more because of Jesus' blood. Let manna to our souls be given The Bread of life sent down from heaven."

—Herald and Presbyter.

THE GOSPEL

Romans 1:1-7

- I. **Its Source:** God (v. 1).
- II. **Its Promise** (v. 2).
- III. **Its Foundation:** The Holy Scriptures (v. 2).
- IV. **Its Center:** Christ (v. 3).
Human and Divine.
- V. **Its Demonstration** (v. 4).
His Resurrection
- VI. **Its Benefits** (v. 5).
 1. Grace.
 2. Apostleship.
- VII. **Its Calling** (v. 6).
 1. Called to be Jesus Christ's.
 2. Called to be Saints.
- VIII. **Its Outreach** (v. 5).
Among all nations.

—S. M. Thompson.

PRECIOUS THINGS

1. *The Wonders of the Sky.*
"The *precious* things of heaven" (Deut. 33:13).
2. *The Glory of the Face of Nature.*
"The *precious* things of the lasting hills" (Deut. 33:15).
3. *The Comforts of our Daily Life.*
"Precious things of the earth and the fulness thereof" (Deut. 33:16).
4. *The Reputation for Goodness.*
"David behaved so that his name was *precious*" (1 Sam. 18:30).
5. *The Achievement of Knowledge.*
"Wisdom is more *precious* than rubies" (Prov. 3:15).
6. *The Faith of God's People in His Word.*
"Faith much more *precious* than gold" (1 Pet. 1:7).
7. *The Sacrifice of Martyrdom.*
"Precious in the sight of the Lord is the death of His saints" (Ps. 116:15).
8. *The Love of God to His Children.*
"How *precious* is thy loving-kindness" (Ps. 36:7).
9. *The Message of the Evangelist.*
"Bearing *precious* seed" (Ps. 126:6).
10. *The Salvation of Sinners.*
"The redemption of their soul is *precious*" (Ps. 49:8).
11. *The Promises of God.*
"Exceeding great and *precious* promises" (2 Pet. 1:4).

—The Christian.

IMMANUEL (God With Us)

Contrast:

- I. God with Adam and Eve before the fall.
- II. God with man after the fall.
God did not forget man, but made a way of approach.
- III. God with His chosen people.
- IV. God with us in the human flesh.
The first Christmas.
- V. God with us and His saved ones with Him throughout eternity.

—Mabel L. Sadler.

THE CONFLICT

Acts 12:1-12

1. The Persecutor (vv. 1-3).
2. The Persecuted (vv. 4-11).
3. Prayer (vv. 5, 12).

—[Charles Colas.

THREE SINS AGAINST THE HOLY SPIRIT

Resisting. (Acts 7:51) The Sinners who stoned Stephen did this. Sinners. Grieving. (Eph. 4:17-30). The sins of commission. If we do, we grieve. Saints.

Quenching. (Eph. 5:18) The sins of omission. If we neglect to do. Servants.

We may quench the Spirit in another servant.

Be filled, then you will manifest the fruits. Your life then a joy to God, and refreshing to all around. Do not ask for more of the Spirit; let the Spirit have more of you. A broken vessel will always be full if kept under the fountain.

—W. R. Manders.

THE PILGRIM WALK

Believers are citizens of heaven (Phil. 3:20, R. V.). They are "strangers and pilgrims" on earth (Heb. 11:13-16; 1 Pet. 2:11). So then, their walk is to evidence the fact that they are pilgrims, and to express pilgrim living in reality.

The pilgrim walk is beautifully illustrated in the life of Abraham. It implies, as exemplified in the life of Abraham:

I. **Separation from the Old Life Entirely** (Gen. 12:1; 2 Cor. 6:14-18; 1 John 2:15-17; James 4:4).

II. **Dedication Unto God and the Things of the New Life** (Gen. 12:1, 4; Rom. 6:13; 12:1, 2; Phil. 1:21).

III. **God's Interests Supreme and Submitting to His Choice For Us** (Gen. 13:14; Prov. 3:5, 6; Matt. 6:33; 1 Cor. 7:20; 12:18).

IV. **Looking to God Only For Rewards for Service Rendered** (Gen. 14:22; 15:1; 1 Cor. 9:15-18; 1 Pet. 5:2-4; Gal. 6:9; 2 Cor. 5:10).

V. **Believing God in the Face of Utter Human Impossibility** (Gen. 15:2-6; Rom. 4:17-22; Acts 27:25).

VI. **Finding All in God and Walking Before in Sincerity and Uprightness** (Gen. 17:1-3; 2 Cor. 1:1-12; Phil. 1:10).

VII. **Willingness to Give Up All, Even the Most Costly and the Dearest Things for God, Believing He is Able to Make Good His Promise, Even in Resurrection** (Gen. 22; Acts 20:24; Rom. 12:1; Phil. 2:17).

The underlying principle of a pilgrim life and walk is faith; a vital, living, active faith in God and His Word.—W. S. Hottel.

The Readers of this Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

YE OLDE CHURCH SPEAKS

About two miles from Oxford, England, is the little town of Iffley, whose chief honor is a small church built in Norman times, part of its present structure dating back 800 years without change. There is a beautiful square tower which is a landmark from the main branch of the River Thames and there is a carved ceiling inside which reminds us in these modern days how patiently and lovingly the early workman wrought.

But what interested us most was a far more recent placard which hangs in a conspicuous place near the door, giving suggestions for the worshipers. The vicar says that the original of the card has long been lost, but that this is a copy of one in the University church at Oxford, the Church of Mary the Virgin.

The suggestions have no geographical limit, and it could be wished that a similar card were hung in any church in the land:

ON YOUR WAY

To the Lord's house, be thoughtful, be silent, or say but little and that little good. Speak not of other men's faults; think of your own; for you are going to ask forgiveness.

WHEN YOU REACH THE CHURCH

Never stay outside; go in at once. Time spent within is exceeding precious.

IN CHURCH

Kneel down at once very humbly and pray. Spend the time that remains in holy thought. In prayer remember that awful Presence into which you have come.

Never look about you to see who are coming in or for any cause whatever. It matters nothing to you what others may be doing; attend to yourself. Fasten your thoughts firmly on the holy service. Miss not one word. This needs a severe struggle, so you have no time for vain things. The blessed Spirit will strengthen you if you persevere.

WHEN SERVICE IS OVER

Remain kneeling and pray. Be silent and speak to no one until you are outside. Do not cover your head until you are outside. The church is God's house even when prayer is over.

ON YOUR WAY HOME

Be careful of your talk. The world will soon slip back into your mind. Love praise and prayer best; preaching is but the help to that heavenly work.

Very few changes would need to be made in those suggestions to express what worshipful souls have often wished were their own rule and that of others. Often, we Americans rush pell mell into our service and pell mell out again. We would all be better for the self control which the card in the old church commands to us. It is such a spirit that keeps our religion alive so that it has churches 800 years old.—Cleland B. McAfee.

"THERE THEY CRUCIFIED HIM" Luke 23:33

1. Place—"There."
2. People—"They."
3. Purpose—"Crucified."
4. Person—"Him."

—Charles Colas.

The Shears of Delilah

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The Cripple of Lodebar	How He Came
The Parting of the Ways	What He Came For
Repent or Perish	The Realm of Outer Dark-
The Only Thing God For-	ness.
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JUNKING THE SABBATH DAY

The challenge of the hour! For, if men ever wipe this day from the calendar of their lives, it means a casket for all hope, a shambles for the home, a grave for the nation, and a gallows for the soul! Speed the day then, when America shall renew her allegiance to Almighty God and REMEMBER the Sabbath Day! Speed the day then, when America, with every vow she makes, and with every step she takes, shall once more say, "In the Name of God—AMEN!"

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WE MAY NEVER KNOW

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we may give may come again
With usury or joy or pain.
We never know
To what one little word may grow.
See to it, then, that all our seeds
Be such as bring forth noble deeds.

—John Oxenham.

CHARACTER

Daily deed and daily thought,
Slowly into habit wrought,
Raise that temple, base or fair,
Which men call our character.
Build it nobly, build it well:
In that temple God may dwell!

—Edw. W. Benson, in *Herald and Presbyterian*.

HOMILETICS

The Science and Art of Sermon Construction

Let us Restore the Pulpit to its Old-Time Position of Influence
ARE YOUR PEOPLE LOSING INTEREST?

If they are, may it not be partly because you, as their pastor, have lost some of your interest in preparing your sermons? Where is the zeal you first brought to the pulpit? Are you allowing it to wane by giving less thought to your sermons?

WE WANT TO HELP YOU.

William M. Smith, Teacher of Homiletics in Union Bible Seminary, Westfield, Indiana, a School of the Fundamentalist type, is writing a series of twenty lessons in Homiletics in The Gospel Minister, the weekly periodical issued by that institution.

A SAMPLE OUTLINE.

Following is an outline from Psalm 16:11: "Thou wilt shew me the path of life." This sermon is outlined on what he calls The Pictorial Outline Method.

The picture is that of a journey—the journey of life.

- I The Guide—"Thou"—Jesus Christ.
 - 1 His qualifications—wise, kind, etc.
 - 2 His experience—been over the road.
 - 3 His interest—He died for me.
- II The Traveler—"me."
 - 1 Must take the journey.
 - 2 Have not had experience.
 - 3 Need just such a guide as Jesus.
- III The Road—"path."
 - 1 The road one of many.
 - 2 It is a narrow road.
 - 3 Not many going this way.
- IV The Destination—"life."
 - 1 Contrast with death.
 - 2 A delightful anticipation.
 - 3 A glorious consummation.

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THE GOSPEL MINISTER

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LORD MACAULAY AND HIS MOTHER

Lord Macaulay, writing of his mother, says: "Young people, look in those eyes, listen to that dear voice and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the deep, sweet scrutiny I felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory."

A GARLAND FOR MOTHER

When the aged mother of John Quincy Adams died, he cried out, "O God, could she have been spared yet a little longer. Without her the world feels to me like a solitude."

* * *

What would I give to call my mother back to earth for one day, on my knees to ask her pardon for all those little asperities of temper which, from time to time, have given her gentle spirit pain!—Charles Lamb.

* * *

G. Campbell Morgan says: "My dedication to the preaching of the Word was paternal. Mother never told it to the baby or the boy, but waited. When but eight years old I preached to my little sister and her dolls arrayed in orderly form before me. My sermons were Bible stories which I had first heard from my mother."

* * *

No memorial day can be richer in personal experience than is one in which we hear again Mother's voice which is stilled and feel the touch of her vanished hand; or, if she be living, give her the day with your present loving reunion—one day for the many she gave you; or, send her a line of greeting, warmer than you have been wont to do.—Governor of Ohio.

Dr. J. Frank Norris, of Fort Worth, Texas, represents some one as having said that the congregation at 11 o'clock on Sunday morning shows the popularity of the church in a community; that the Sunday evening congregation shows the popularity of the preacher, and that the attendance on the mid-week prayer meeting measures the popularity of Christ.—Selected.

EFFECTIVE PRAYER

"Then they cry unto the Lord in their trouble, and he delivereth them out of all their distresses." (Ps. 107:6).

The 107th Psalm is remarkable in many ways, and not least in its presentation of the power of prayer. The more concise utterances of Scripture concerning its efficacy are here expanded into vivid word-pictures. In this psalm are portrayed desperate need, earnest entreaty, and wonderful answers, calling for adoring praise. Note some of its lessons:

1. The Psalm teaches that there are no circumstances in which prayer cannot bring deliverance.

There pass before us scenes of fainting travelers in the desert (vv. 4, 5), fettered prisoners in the dungeon (v. 10), sick souls drawing nigh to death (v. 18), and storm-tossed mariners at their wit's end (vv. 26, 27). To each of these, deliverance comes, as his cry goes up to God. The hungry soul is filled with goodness; the gates of brass are broken; the sick comes back from the grave; and the mariner finds his desired haven. The needs depicted are varied and, to human eyes, desperate; but prayer is the remedy for them all.

2. Further, the Psalm suggests that every great spiritual movement is preceded by prayer.

The fourfold picture presented by the Psalmist is regarded by many as setting forth four great epochs in the story of Israel—the Wilderness wandering, the Babylonian captivity, the coming of the healing Word, and the final storm of tribulation. In each of these, deliverance is connected with prayer. Moses' intercession brought the desert blessings; Daniel's pleading preceded the restoration; the coming of the Saviour followed the prayers of such as Simeon and Anna; while the "spirit of prayer and supplication" shall herald the day when "the fountain shall be opened . . . to the inhabitants of Jerusalem for sin and uncleanness." God has His times and seasons, and will surely work; but His people must equally surely pray if they would see His blessing come.

3. Finally, the Psalm teaches that God hears and answers in grace; that the undeserving may cry and be delivered.

There are those, the Psalmist tells us, who sit in darkness, because they rebel against the words of God, and condemn the counsel of the Most High (vv. 10, 11); there are fools, he says, who, because of their transgressions and because of their iniquities, are afflicted (v. 17). Yet these may cry to God—these who have no right to cry, these whose trouble is of their own creating—and the Lord shall deliver even them out of their distresses. Blessed be God for pure grace, for unmerited mercy, for answers of peace to the utterly undeserving!

"If pains afflict, or wrongs oppress,
If cares distract, or fears dismay,
If guilt deject, or sin distress,
The remedy's before thee—Pray."

E. Poole-Connor, in *North Africa*.

Moody Bible Institute Monthly

Truth Illuminated

By Shafts from Various Quarters.

THE MIRACLE OF SALVATION

A phrenologist, lecturing in a certain town, declared his ability to tell any man's nature from his head. A rough-faced, stern-looking man mounted the platform. After a thorough examination of the subject, the lecturer described him as harsh, cold, and possessed of many disagreeable traits. The audience laughed derisively, for they knew their neighbor to be kind, genial, and benevolent. They told the professor that he had miserably failed to judge character by his science. But the man himself was not amused; turning to the people he said: *"Friends, you have heard portrayed exactly my nature before Jesus took possession of me. If there is any change, the honor belongs to Him."*

* * *

CHRIST ALONE

The following is an extract from the message of a missionary who was lifting up Christ: "A great and deadly serpent entered into a home and made its abode in a hole in the wall. The family were in fear, crying out, 'What shall we do?' One neighbor said, 'Have the house whitewashed.' Another said, 'Have a carpenter mend all the doors and windows.' Another said, 'Send for a Brahmin to utter a mantra' (sacred voice). All this was done and the family slept in peace. But one night the snake came out and bit the father and he died. Two nights after the son was bitten and he died.

"Brother, do you know the meaning of this parable? The house is the body; the hole is the heart, the serpent is sin. By all your washings and ceremonies you will no more get sin out of your heart than they got the serpent out by lime and paint. *Christ is the only remedy.*"

* * *

PREACHING BY LIFE

St. Francis of Assisi once stepped down into the cloisters of his monastery and, laying his hand on the shoulder of a young monk, said "Brother, let us go down into the town and preach." So they went forth, the venerable father and the young man. And they walked along upon their way, conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again. Then said the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son and said: "My child, we have been preaching; we were preaching while we were walking. We have been seen—looked at; our behavior has been marked; and so we have delivered a morning sermon. Ah! my son, *it is of no use that we walk anywhere to preach unless we preach as we walk.*"—Paxton Hood.

May, 1925

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

J. W. Maxwell, '20, writes: "During March I conducted a meeting in the Baptist church at Ironton, Mo., of which Mr. Cask is pastor. From there I went to Desloge, Mo., and worked with Evangelist Whitlock."

W. S. Hart writes: "We have just closed a very successful meeting at the Santay M. E. Church, Santay, O. Thirty-six accepted the Lord as Saviour. Our message is redemption through the blood."

Mr. and Mrs. John Imrie, evangelistic singers of Springfield, Mo., report a very successful meeting with the First Baptist Church of Paris, Mo. Evangelist J. H. Hubbard, of Kansas City, was the preacher. About fifty accepted Christ. From there Mr. and Mrs. Imrie went to Brookings, S. Dak., where they conducted a meeting in the First Baptist Church.

Harry D. and Mrs. Loes report the following: "During February we were in a meeting at Alvordton, O. From there we had a union meeting at Mazon, Ill., which resulted in a number of conversions and additions to the church. We are now in a very promising campaign at Tonica, Ill. Already a number of decisions for Christ have been made."

Evangelist and Mrs. H. D. Kennedy during February held a very successful four weeks campaign in Mount Vernon, S. Dak. Large crowds attended the meetings. Keen interest was shown and many sought the Lord. From there they went to Arlington, S. Dak., and during April they were in Del Rapids, S. Dak.

Under the leadership of Evangelist Sara C. Palmer, three churches of Pine Grove, Pa., United Evangelical, Methodist and United Brethren, united in a meeting. The entire town was stirred. Christians were brought to fresh consecration. Unsaved ones were brought to Christ and family altars were established. On the last Sunday night 32 young folks pledged themselves for service either in home or foreign field as the Lord may direct. There were nearly 200 conversions and reconsecrations.

Ira P. Dean writes: "I have just closed a campaign at Stapleton, N. Y., which brought a great blessing to that town. From there I went to the Graves Memorial United Brethren Church in Waterloo, Ia."

Rev. Harry Julius Beckman writes: "I just closed a gracious two weeks meeting at Dugger Baptist Church, Dugger, Ind., of which I am pastor. Last night I had the joy of baptizing 20 candidates as a result of the meeting."

After four and a half months of illness, Evangelist T. De Boyce Franklin of Eldora, Ia., is once more taking up his work in the evangelistic field. He has just closed a successful meeting with the Lakeside Congregational Church of Clear Lake, Ia.

Harry G. Hamilton, of Warsaw, Ind., has just closed a very good meeting with Rev. E. G. Griffith in the Immanuel Church, of Toledo, O. From there he went to the Pacific Congregational Church of St. Paul, Minn., of which Rev. A. H. Norum, '12, is pastor. During April he conducted evangelistic meetings in Cincinnati, O.

Rev. Paris E. Wells conducted a series of meetings in Jordan, Mont., lasting for three weeks, closing March 22. The results as reported were very remarkable, as the population of the town is only 300, while the conversions reported were 250. The Presbyterian church alone received 150 new members as a result of the meeting. Twenty young men and women dedicated their lives to missionary and other Christian service. Mr. Wells is now conducting meetings in Ismay, Mont.

Evangelist Dr. Arthur J. Smith, of New York, at Gordon Bible College, Boston, Mass., brought out facts that were most helpful, as well as convincing. Some who heard Dr. Smith in these special lectures on "The Psychology of Evangelism" declare he is "blazing a new trail." Others say, that the lectures should be given in every theological seminary in this country. Pastors say they have never heard anything that has helped them so much in their evangelistic work. These lectures are the result of Dr. Smith's study of the crowds while he was the executive secretary of the Evangelistic Committee of New York City. He well knows how to reach the masses, and is making it easier for others to "go and do likewise" through hearing this course of lectures. They would be especially interesting at summer conferences and Bible schools

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H. P. Dunlop and wife report that the building cannot hold the people in their meeting at Randlett, Okla., and after hearing gospel sermons for ten days people were convicted and accepted the Lord as Saviour.

A. T. Swanson writes: "In the Union Gospel Mission at Creston, Ia., Evangelist A. T. Swanson and party of Chariton, Ia., have conducted an evangelistic meeting during which 74 persons accepted the Lord as their Saviour."

F. A. Geisenheiner writes: "Have been working for the last three months in the Ozark Mountains of Arkansas and Missouri. The services at all places have been well attended and the results and conversions have been very gratifying. I earnestly request the prayers of the readers of the MOODY BIBLE INSTITUTE MONTHLY for this work."

The Albert Turkington Party (Irish evangelists) conducted the following campaigns since January first: At Slate-dale, Pa., Chelyan, and Buckhannon, W. Va. At the last named place the M. E. church was crowded with 1,500 people at the closing service of the campaign. During these meetings the power of God fell upon the people in an old time manner. The evangelists are now working in a campaign in the Detroit Missionary Tabernacle.

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Evangelist Elmer P. Loose and party of Waukesha, Wis., have closed a splendid campaign in Twin Falls, Idaho, and are at work in Idaho Falls, Idaho, in a union campaign of all the churches including the Salvation Army. Notwithstanding the 50 per cent of Mormon population the results are most delightful. Two hundred confessions in addition to many reconsecrations resulting in the first ten days of the campaign.

Evangelist H. F. Holbrook has been kept busy since the holidays in evangelistic meetings. During January he helped Dr. T. H. White at Indianapolis, Ind. In February he was in a union meeting with the Presbyterian and Methodist churches of Guthrie Center, Ia. In March he held meetings at Jackson and Howell, Mich. From there he went to Peru, Ind., where he held pre-Easter services ending Easter Sunday.

Tabernacle Baptist Church, of Waco, Tex., closed the most successful revival meeting of its history Sunday, March 29, with more than 100 conversions. The pastor, A. Reilly Copeland, '14, did the preaching by unanimous invitation and vote of the deacon body and congregation. The people responded more liberally than they ever did. W. R. Todd and some others were honored by ordination in the deacon body of forty men in this large growing church.

The evangelistic meetings conducted by Paul and Mrs. Hutchens, at Warrens, Wis., resulted in some 71 reported conversions, among them being more than 20 men. Mr. Hutchens says, "Strong, stalwart men were not ashamed, but sobbing in repentance came forward for Christ, many of them the hardest in the community." On March 22 Mr. and Mrs. Hutchens went to Tomah, Wis., and on April 12 to Cassville, Wis.

On February 5 a union campaign for souls was closed in the city of Saginaw, Mich., under the leadership of Dr. John S. Hamilton and party. The downtown churches of the city were those that banded together for this united effort. Owing to the fact that this revival was the first one of its kind for twenty-five years in that section the campaign was very difficult, but soon the Spirit of the Lord warmed the hearts of the people. The church was crowded every night and scores accepted the Lord as Saviour. The party consisted of Dr. John S. Hamilton, evangelist; Harry E. Storrs, chorister and campaign manager; and Ted Piper, pianist and secretary. Immediately at the close of the campaign, Mr. Storrs and Mr. Piper went East where they have dates in Philadelphia, Baltimore, Washington and Wheeling. Their work during the spring and summer will carry them through the eastern coast into the South.

Edgar R. and Mrs. McLaughlin have been assisting Rev. H. F. Dudley of the Baptist Memorial Church, Columbus, O., in an evangelistic campaign. The McLaughlins have charge of the music and Mr. Dudley does the preaching. Sixty-seven have decided definitely for Christ; some of these were backsliders, and the rest were conversions. Real conviction was manifest throughout the meetings. The McLaughlins' work this year has been chiefly in Illinois.

The Vom Bruch Evangelistic Party of Chicago report great victory in a three weeks meeting just closed at Pontiac, Mich., in the First Baptist Church of which Rev. H. H. Savage is pastor. Besides a large number of definite decisions for Christ, a large number of family altars were established, splendid response to an appeal for tithing, and a number of converts uniting with the church. Mr. Vom Bruch presented on the closing day the work of the perpetual preachers band of which he is president and the support of several native workers was pledged. Mr. Vom Bruch has put out seven new native workers in the last seven weeks. This party is now at Waukegan, Ill., in a union meeting of ten churches, the meetings being held in the armory. Harry D. Clarke is in charge of the music with James C. Davis and Elwood B. Eckhardt assisting musicians. Pastor Philpott and Louis A. Crittenden of Chicago brought the opening messages while the evangelist was closing his campaign at Pontiac.

Linwood Park Bible Institute

Linwood Park is located at Vermillion, Ohio, "On-Lake-Erie," some 40 miles west from Cleveland. Conference, July 31 to August 9, inclusive. Strong program arranged, consisting of Bible Studies, Evangelism and Missions. For particulars and programs, write the President, Pastor W. S. HOTTEL, 1518½ Fifth Av., Altoona, Pa.

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Dr. Charles Reign Scoville writes: "We have spent one week at Texas Christian University at Fort Worth where 150 students either united with the church by letter, or accepted Christ for the first time. Fifteen young people consecrated their lives for service for the Lord. On the last night we raised \$21,339 to start a building fund for a new church. From there we went to A & M College, College Station, Tex. Already 87 students have responded to the invitation."

The Vinaroffs, gospel musicians and pastor's helpers, closed a three weeks meeting at the First U. B. Church, Shamokin, Pa. From the beginning the attendance was beyond the expectation of the pastor and the workers. The splendid feature of the meetings was the constant increase of interest during the meetings. Over 60 accepted Christ. This was the second meeting for Mr. and Mrs. Vinaroff in this church in the past seven years.

Harry D. and Mrs. Clarke have just closed a meeting at Bangor, Pa., and Mr. Clarke writes: "It was one of the finest experiences I ever had in all my Christian activities. The church had a long altar rail and it was crowded every night with converts. The power of the Holy Spirit was greatly felt. The floodgates

of victory broke when two men, both of whom had been very wealthy but had lost their money through drink, sin or failure, consecrated their lives to His service. We are going to have a return meeting there next year. From there we went to Waukegan, Ill., to join Mr. VomBruch in a union meeting."

The Lord has been wonderfully blessing the evangelistic efforts of Evangelist R. C. (Dick) Huston, and his song leader Mr. Ross E. Bowman. They have just closed a very successful three weeks campaign at Ruthledge, Tenn., where 85 souls found Christ a Saviour. The new Baptist church which seats at least 500 people was filled to overflowing almost every night. A special meeting was held each day at 10:45 a. m. at which time the high school was closed, so that the students who wished might attend these meetings. The last week of the meeting a personal workers band was organized and the good work will not stop.

Colegrove Evangelistic Party sends in the following report: "We conducted a union meeting of the Presbyterian and Methodist churches at Munising, Mich. A Bible reading campaign was one of the features of the meeting showing 323,517 passages of Scripture read by the people attending the meetings. On the last Friday morning of the campaign there were 155 people out for a ten o'clock prayer meeting. The closing night of the campaign witnessed 50 people at the altar seeking salvation. During the campaign over 300 professed conversions. Edwin L. Stewart, '23, has joined the party and is making himself felt as a leader of song and a soloist. From Munising, we go to Ironwood, Mich."

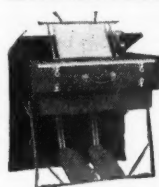
The Rev. Arthur J. Smith recently conducted a successful meeting at the Washington Street Baptist Church, Lynn Mass., of which Dr. Chester Underhill is pastor. This is the first time this church has ever had an evangelist, yet Dr. Smith had the hearty support of both the pastor and the people. There was a very large attendance at all the services. There was nothing of sensationalism in the meetings yet Dr. Smith spoke very interestingly to the young people. He was assisted by Mr. and Mrs. J. Ross Reed of Fairmont, W. Va., who had charge of the musical programs. The party went into the public schools, the junior high and the high schools and were enthusiastically received. Mass meetings were held for men every Sunday afternoon at which Dr. Smith spoke. There were women's meetings held on Mondays and Wednesdays. Tuesday, Thursdays and Fridays, boys' and girls' meetings were held. From Lynn, the party went to Bradenburg, Fla., where they will conduct a two weeks campaign at the Presbyterian church.

D. C. Stucky who was connected with the Pacific Garden and Bible Rescue Missions of Chicago for a number

of years, later superintendent of a city mission in Cleveland, O., and founder of the mission in Fort Wayne, Ind., has just closed his sixteenth year as superintendent of the City Rescue Mission of Detroit, Mich. He opened the mission on faith in February, 1909. The Lord has been pleased to bless the work to the extent that for the year just closed 873 meetings were held with a total attendance of 93,774, or an average of 107. There were 1,658 conversions, and food was provided for 67,341 persons.

Three years ago an all night mission was added. This work has grown until the hall is far too small to accommodate the crowds that come each night. Mr. Stucky says in part: "We give you this report that you might raise your hearts and voices in praise to God for His goodness. Men have been saved by His marvelous grace and are now living and working for the glory of God."

Dr. M. H. Lyon and party has just closed a gracious meeting at Salisbury, N. C., where 1,400 made public confession of Christ. They had a tabernacle which seated 4,000 and a large chorus of 400 voices. There were many unusual conversions, one, that of an old saloon keeper of 71 years who had for forty years ran one of the worst dives in North Carolina. Many family altars were erected and many renewed. Morning cottage prayer meetings were the cure of neighborhood quarrels and grudges. Some of the churches that were on the verge of a split were made whole by the marvelous work of the Holy Spirit. Pastors and members were



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united for a greater work in the future. High school girls who had been taking time off from their studies at school to become more efficient card players were changed into prayer groups and a "Save to Serve Circle." For this great victory, the party gives God all the glory.

Arthur W. McKee writes: "We have just closed a great meeting at Shawnee, Okla. This was a union meeting in a tabernacle seating over 5,500. We had a choir of over 300. Nearly 1200 people made a public confession of Christ during this meeting. This number does not include children under ten years of age nor does it include volunteers. We are now engaged in a meeting in Lawton, Okla."

Mrs. McKee is the pianist and has charge of the women's work as well as the high school girls' work. Mr. Rayburn is the evangelist, and Mr. McKee has charge of the musical work, high school boys' work, and also acts as assistant to Mr. Rayburn.

During the month of March Evangelists Norman H. Camp and L. J. Derk conducted revival meetings at the West Central Presbyterian Church in St. Petersburg, Fla. Rev. E. R. Barnard, is the pastor of this church. God was pleased to bless their labors in the revival of the church and the salvation of a goodly number. In addition to the services at the church and cottage prayer meetings in six or more districts each morning, the gospel was preached on the streets to thousands of the tourists who spend their winters in the Sunshine City of the South. Thousands of tracts were also distributed in the homes and on the streets.

During February these evangelists gave a series of illustrated talks on the Gospel of John for two weeks at the Inman Park Baptist Church in Atlanta, Ga., and for ten days at the First Christian Church in Dublin, Ga. These meetings were conducted under the auspices of the Scripture Distribution Society of Atlanta, with which Evangelist Camp is affiliated in his work in the mountains of the South, and which he expects to continue during the summer months. His headquarters for this mountain work will be at Johnson City, Tenn.

The Sunshine Gospel Mission, of 604 N. Clark St., Chicago, sends in the following report of their work, from Sept. 1 to Dec. 1: 121 meetings were held; 303 people were spoken to about their souls, and of these 54 confessed conversion; 109 Bibles, Testaments and Gospels were distributed, besides 6,500 tracts; 68 meals were provided and 62 lodgings were paid for. One of the remarkable conversions was that of a young man who had been recently released from the penitentiary of New York where he spent fourteen years. He came to Chicago with the intention of making a clean-up, and he marked a jewelry store on Clark Street across from the mission. After making

plans for his midnight plunder, early in the evening he passed the mission and upon invitation walked in to pass the time, but before he left the mission the Spirit of God through the sermon and testimonies, touched his heart. He was the first one to go to the inquiry room to give himself to the Lord. His own words are these: "When I stepped outside the mission door I took one more look at the jewelry store and said: 'Johnny, you made a clean-up, but not in gold or diamonds, but in body and soul.' I walked down to the river and took the guns out of my pockets and said, 'Old pals, you have done your last barking'; then I threw them in the river. I walked the streets all night and prayed that God would give me work the next day. My prayers were answered. I got a good job, and I have been working ever since."

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

John E. Brown Evangelistic Party—May, Kearney, Neb.; September, Kansas City, Kan.; October, Mobile, Ala.; November-December, Knoxville, Tenn. Jack and Mrs. Cardiff—Apr. 19-May 10, Akron, O.; May 25-June 1, Racine, Wis.

Crosley-Leonard Evangelistic Party—May, Streetsville, Ont.

Ira P. Dean—May, Brooklyn, N. Y.

John W. Erskine—May 6-24, Big Rapids, Mich.

Paul and Mrs. Hutchens—June 14, Marshall, Ill.

W. W. Hall—July, Tarentum, Pa.

The Hardings—April 19-May 10, Stanford, Neb.

E. Dewitt Johnston—Fred G. Fisher Party; April-May, Kingsville, Ont.

Robert J. Kennedy—Apr. 29-May 10, Markham, Tex.

P. H. Kadey—April-May, Copac, Mich.; May-June, Sterling, Mich.; June-July, Yale, Mich.; Aug. 17-30, Gull Lake, Mich.

H. D. Kennedy—May, Greenwood, Miss.

Frank E. and Mrs. Lindgren—April 19-May 10, Litchfield, Ill.

J. W. Mahood—Apr. 15-May 3, Portland, Ore.; May 10-31, Bardonia, Calif.

H. C. Maitland—Apr. 19-May 3, Hydetsown, Pa.; May 10-24, New Wilmington, Pa.

William Pieffer—Apr. 26-May 17, Galeson, Pa.

The Prestons—Apr. 14-May 3, Mulberry Grove, Pa.

P. Shaffer Rowland—Apr. 26-May 10, Hartwell, Ga.; June 28-July 12, Bay Minette, Ala.; July 16-27, Adrian, Ga.

Charles Cullen Smith—Apr. 14-May 10, Lancaster, Wis.

John R. Snyder—May, Broadwater, Mo.; July 15, Piney Flats, Tenn.; Aug. 1-15, Jonesboro, Tenn.; Aug. 15-Sept. 1, Johnson City, Tenn.; September, Oneonta, Ala.; October, Martinsburg, Pa.

Gipsy Smith, Jr.—May, Brunswick, Ga.; September, Rome, Ga.; October, Montgomery, Ala.; November, Athens, Ga.; December, Cleveland, Miss.

Myron E. Taylor—Apr. 19-May 16, Milwaukee, Wis.; May 24-June 21, North Branch, Minn.

The Vinaroffs—Apr. 20-May 10, Dayton, O.; May 17-June 14, Medicine Lodge, Kan.

Harry Vom Bruch—May, Detroit, Mich.; July-August, Holy Land.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Cedar Falls, Ia., Bible Conference, Aug. 2-9.

Erieside (Willoughby-on-the-Lake, O.) Bible Conference, July 17-26.

Federation Bible Conference, Sulphur Springs, Ark., June 28-July 12.

Gull Lake (Mich.) Bible Conference, July 5-Aug. 16, 1925.

International Federation of Christian Workers' Convention, Sulphur Springs, Ark., June 28-July 12.

Lake Orion Bible Conference, Orion, Mich., July 26-Aug. 2.

Moody Bible Institute Summer Conferences for 1925:

Des Moines, Ia., June 14-21.

Eagles Mere, Pa., July 11-20.

Cedar Lake, Ind., July 19-Aug. 2.

Montrose, Pa., Ministerial Institute, July 20-30.

Hendersonville, N. C., July 26-Aug. 9.

Ocean City, N. J., Aug. 5-16.

Colorado Springs, Colo., Aug. 16-30.

Northfield (Mass.) Summer Conferences for 1925:

Young Women's Conference, June 24-July 2.

Woman's Interdenominational Home Missions Conference, July 6-14.

Conference for Women's Foreign Missionary Societies, July 14-22.

Conference of Religious Education, July 23-Aug. 1.

General Conference of Christian Workers, Aug. 1-17.

Massachusetts Christian Endeavor Institute, Aug. 17-24.

Ocean Grove (N. J.), Camp Meeting, Aug. 21-Sept. 7.

Stony Brook (N. Y.):

Conference on Evangelical Faith, July 5-10.

Conference of Young People, July 11-20.

Missionary Conference, Interdenominational Foreign Mission Association, July 25-Aug. 3.

Ministers Conference, Aug. 5-19.

Prophetic Conference, Aug. 11-22.

Bible Conference, Aug. 23-31.

World Conference—Christian Fundamentals—Memphis, Tenn., May 3-10.

Winona Lake (Ind.) Conferences for 1925:

Bethany Girls' Camp, All Season.

Chicago Boy's Club, All Season.

Women's School of Missions, June 24-30.

Chautauqua Program, June 28-Aug. 13.

Summer Normal School, July 13-Aug. 22.

Bible School of Theology, July 17-Aug. 13.

Bible Conference, Aug. 14-23.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

God in Evidence, by Kate Drew.

The book deals with the work of the Holy Spirit both with regard to His relation to the individual and the great work of evangelism. Citation of many revival experiences inspires the reader to holy living and a passion for souls. Christian workers may read it with profit.

Paper, 108 pages. Marshall Bros., London. A. H. L.

Bible Soul-Winners, by Louis Albert Banis.

This is one of the best books on the subject of personal soul winning. It takes up New Testament characters and makes them live today. It sets forth with skill methods of evangelism that best appeal to men and women of today.

188 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

A. H. L.

Why the Pastor Failed, by Rev. J. E. Conant, D. D.

The author of this little book has touched the heart of the problem of evangelism. Every pastor, Sunday-school superintendent and teacher, should read this book. He presents God's plan of reaching the masses and the plan works.

Paper, 48 pages. Bible Institute Colportage Association, Chicago. 25 cents.

A. H. L.

The Young Convert's Problems and Their Solution, by Rev. A. C. Dixon, D. D.

The problem of the young people in the church is a difficult one. Dr. Dixon has given in his book a sound and practical solution. It is commended to pastors and workers engaged in the leadership of young people.

93 pages. 7½ x 5 inches. George H. Doran Company, New York. \$1.

A. H. L.

Learn to Live, by Daniel A. Poling.

Dr. Poling is well known as associate president of the Christian Endeavor in the United States, as well as the associate pastor of the Marble Collegiate Church of New York, whose life has been enriched by experiences at home and abroad. He introduces his subject with a page from his own experiences. After a terrible automobile accident, when he seemed to be more among the dead than the living he was brought back by the prayers of his friends and the love of those who would not let him go. With a depth of feeling, he discusses, not only how man is to live in this present world, but how he is to be born, and to live forever. It is a book that will be helpful to all who think the great thoughts of life.

208 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

C. H. B.

May, 1925

The World's Best Conundrums and Riddles of All Ages, by J. Gilchrist Lawson.

Every reader will find here fun to suit his own taste and the taste of his company. We presume the compiler's object was to reduce the number of after meal pills and prolong the life of his fellow men. We heartily wish him success.

338 pages. 7¾ x 5½ inches. George H. Doran Company, New York. \$2.

S. B.

The Children's Story Garden, collected by a committee of the Philadelphia Yearly Meeting of Friends.

This is a collection of some sixty short stories of the kind which children enjoy. The aim, however, is not only to amuse, but also to teach, and to teach according to the best method of teaching which makes work feel like play. We heartily recommend this book.

247 pages. 8 x 5½ inches. J. B. Lippincott Company, Philadelphia. \$1.50.

S. B.

The Facts Against Evolution, by Dr. A. C. Dixon.

This well known preacher has put into pamphlet form some of the simplest scientific and scriptural facts against evolution. Without using any technical terms, he points out that germinal-embryonic life is unprovable, un preservable, and is never retroactive, and that evolution, whether naturalistic, theistic, atheistic, or Christian is pagan in legend and spirit.

26 pages. 7 x 5 inches. The Book Stall, New York. 15 cents.

C. H. B.

The New Zambesi Trail, by C. W. Mackintosh.

This sizable volume gives the record, largely in diary form, of two journeys to northwest Rhodesia, in 1903 and 1920. The authoress is a niece of Francois Coillard, the famous French pioneer missionary to the once incorrigible Barotsi tribe of that upper Zambesi region of Africa. Her first journey was with M. Coillard toward the end of his missionary career and under the primitive conditions then existing. Her later journey strikingly illustrates the transformation that had taken place during the short interval of seventeen years, not only in travel facilities but as well in the entire life of those interior tribes. The experiences and observations recorded supply much information about the region visited, and the book should increase interest and sympathy in behalf of the black race and missionary efforts for their salvation and uplift.

370 pages. 8½ x 5 inches. Fourteen full-page illustrations and two maps. Marshall Brothers, England. 10-6.

R. H. G.

Junior Teachers' Sunday School Lesson Quarterly for Primary, Junior, Intermediate Teachers, edited by John L. Horst and Clayton F. Yake.

Teachers who are following the International Uniform Lessons will be interested in this publication. Those who have been embarrassed in their efforts to secure graded helps on the International lessons of evangelical spirit will welcome this publication.

Mennonite Publishing House, Scottsdale, Pa. 12 cents per quarter, 40 cents per year.

P. B. F.

Christianity and the Religions of the World, Selby Oak Lectures, by Prof. Albert Schmitzer, Th.D., M.D., Ph.D.

These lectures while not a complete course in the study of comparative religions are nevertheless helpful in giving the viewpoint of a medical man who is at the same time possessed of the genius which belongs to the musician. It is really a comparison of Christianity with the outstanding phases of Brahmanism, Buddhism, Hinduism and the Chinese religions.

93 pages. 7½ x 5 inches. George H. Doran Company, New York. \$1.60.

E. L. Mc.

Theological Education in America, by Robert L. Kelly, LL.D.

This is a survey of theological education in the United States and Canada, based upon a critical study of over a hundred and fifty theological seminaries. It deals with the material equipment, programs of study, methods of teaching and the problems of theological education. It is a book of real value to one desiring information as to the status of theological education in this country, and gives real food for thought for those who are concerned for the highest and best preparation of the men for the ministry.

456 pages. 8¾ x 5¾ inches. George H. Doran Company, New York. \$5.

E. L. Mc.

Missions as I Saw Them, by Mrs. Thomas Butler.

The sub-title describes this volume as "an account of a visit to the important centers of the United Methodist Missionary Society (of England) in China, Africa and the Seychelles, with an interesting description of many of the places passed through and incidents of the journey both grave and gay."

The mention of so many names and details connected with one particular mission and its work, and with the itinerary of a particular deputation, of necessity narrows the fullest interest of the book to readers who are familiar with that mission and the personnel of that deputation. While the book contains entertaining and informing matter relating to the fields visited, it can hardly be regarded as a contribution of general or permanent value to missionary literature.

284 pages. 7¾ x 5 inches. Twenty-four illustrations. Seeley Service and Company, London. 6s.

R. H. G.

The Bible in the Critics Den, by Earl Albert Rowell.

The author who is a converted infidel recognizes the great crisis that confronts the religious world today, and has prepared in pamphlet form innumerable quotations from the leaders of the modernistic school to indicate how the Bible has been so largely disregarded and degraded. The last chapters are given over to evidences as to the truth of words. So that the reader will not only secure a knowledge of the methods of modern critics, but also the testimony with which they are to be refuted.

128 pages. 7 x 4 3/4 inches. Pacific Press Publication Association, Mountain View, Calif., 15 cents.

C. H. B.

Handbook for Workers with Young People, by James V. Thompson.

Here is a book that will be appreciated by all teachers and superintendents in the young people's department of the Sunday-school. The author has given a very careful study to the years of later adolescence, and not only provides an extensive knowledge of the characters of young people, but makes ample provision for a program of their activities in the department and class. We would not agree entirely with his choice of a curriculum, but in other respects, he has provided excellent material for all workers with young people. The chapters on evangelism and leadership will be found especially helpful.

275 pages. 7 3/4 x 5 inches. Abingdon Press, New York. \$1.65, postpaid.

C. H. B.

Philosophy and Civilization in the Middle Ages, by Maurice DeWulf.

This is a course of lectures delivered by Dr. DeWulf at Princeton University on the Vanuxem Foundation. The students of ethics, philosophy, political economy, psychology, history and theology will find this a valuable book. Few seem to realize how deeply the thought and institutions of our day have roots in the Middle Ages. The history of any period or nation can only be understood by an inquiry into its philosophy. Only as people possess a right philosophy will their civilization be what it ought to be. This truth is a mighty challenge to Christians and educational leaders.

312 pages. 8 x 5 1/2 inches. Princeton University Press, Princeton, N. J. \$2. P. B. F.

Beginners Grammar of the Greek New Testament, by William Hersey Davis, M.S., Th.D.

This is the work of Mr. Davis, the associate of Dr. A. T. Robertson of Louisville, Ky. It follows the Koiné and its purpose is to prepare one for Dr. Robertson's larger grammar. Like the latter it makes use of eight cases instead of the customary five with which we have been acquainted. This seems rather more confusing than helpful to the average student. The work follows very closely the outline of Huddleston, so much so that it seems almost to be patterned after it.

On the whole it has very valuable suggestions for one beginning Greek.

251 pages. 7 1/2 x 5 1/2 inches. George H. Doran Company, New York. \$2. E. L. Mc.

Centenary Translation of the New Testament—The Gospels, by Helen Barrett Montgomery, A.M., D.H.L., LL. D.

This is another of those individual translations of the New Testament which to some of us are regrettable. However good a scholar an individual may be, his individual translation can scarcely be other than colored by his own interpretation of Scripture. Mrs. Montgomery's translation is more conservative than Moffatt's or Weymouth's, but does not commend itself to the reviewer as at all comparable to the text of the American Standard Revision, which being the work of a committee of scholars is not subject to the same criticism as the work of an individual.

308 pages. 6 1/2 x 4 inches. The American Baptist Publication Society, Philadelphia. 25 cents.

E. L. Mc.

Christian Program for the Rural Community, by Kenyon L. Butterfield.

These are the Fondren Lectures for 1923, delivered before the School of Theology of the Southern Methodist University by the president of the Mississippi Agricultural College. Dr. Butterfield shows a clear grasp of the problems of the rural community, and presents an informing and suggestive description of the economic and ethical phases of country life. This book is of practical value to ministers in country villages, in that it reveals opportunities and indicates definite and effective lines of approach to a country constituency. Having made such an excellent point of contact with rural life, and so admirably discussed its problems, it is regretted that the author did not follow it up with an enlarged and efficient program of evangelism and religious education.

188 pages. 7 1/2 x 5 inches. George H. Doran Company, New York. \$1.50.

C. H. B.

Robert Morrison: A Master-BUILDER, by Marshall Broomhall, M.A.

This fourth volume of *The Modern Series of Missionary Biographies*, published by the Student Volunteer Movement of Great Britain, well sustains the high standard of the preceding volumes. Its aim is to give the present generation a fresh interpretation and richer appreciation of the life and work of this famous Nestor of missions in China. Its author has brought to his task high literary ability combined with an accurate knowledge of things Chinese acquired during a residence of more than ten years in that land. Possessing high intrinsic value at any time, this volume comes with peculiar interest at this time, when the Christian church in China, planted by Morrison more than a century ago, is on the threshold of a new era of self-government and expansion, the significance of

which can be the better appreciated against the background of the strikingly different conditions attending the birth and infancy of that church in the days of Morrison and his collaborators.

238 pages. 7 1/2 x 5 inches. George H. Doran Company, New York. \$1.50.

R. H. G.

Modern Religious Movements in India, by J. N. Farquhar, M. A., D. Litt. (Oxon.)

Dr. Farquhar is recognized as one of the greatest authorities on the religions of India, and this his latest volume constitutes perhaps the best treatment of its particular subject to be found anywhere. It embraces eight lectures delivered by the author in 1913 at Hartford Theological Seminary, supplemented by the results of subsequent personal investigations in India, where Dr. Farquhar had previously spent more than twenty years in literary work. The variety of modifications of the old faiths and the number of new sects which have sprung up in India of recent years will surprise readers who although familiar with the standard Indian religions have not kept pace with later religious developments in that country. The whole subject, so ably treated in this volume, assumes a deeper interest today in the light of the prevailing religious ferment in India and the emergence of such influential native religious leaders as Tagore and Gandhi.

471 pages. 8 1/2 x 5 3/4 inches. Eleven full pages of portraits. Macmillan Company, New York. \$2.50. R. H. G.

Preaching and Sermon Construction, by Rev. Paul B. Bull, M. A.

This is a course of lectures given to the students at Litchfield Theological College in England. It contains eight lectures on the following themes:

Prophet and Priest, The Preacher's Aim, The Preacher's Life, The Immediate Preparation, The Construction of an Outline, The Development of the Sermon, The Rhetoric of the Sermon, The Enrichment of the Sermon, Sectional Addresses.

The book closes with a brief presentation of the psychology of boys. This is a book which one delights to recommend to ministers. While much of the thought is cast into the mould of the Episcopalian church, it is thoroughly evangelical. The author insists that the supernatural is the essence of the gospel, and a firm belief in the deity of Jesus Christ, the only begotten, virgin-born Son of God, is the only "Word" which by the power of the Holy Spirit can regenerate the human race, and redeem us from the power of sin. "This belief alone gives redemptive power to the Cross of Christ." He says: "There may be some intellectual satisfaction, but there is no redemptive power in the modern substitutes for Christianity which Modernism offers us. What man needs is the gospel of power from on high, not merely the gospel of a good example. What God wants is not the patronage of our intellectual approval, but the entire surrender of our will."

315 pages. 9 x 6 inches. The Macmillan Company, New York. \$2.50.

P. B. F.

Moody Bible Institute Monthly

This Thing of Giving, The Record of Rare Enterprise of Mercy and Brotherhood, by Henry H. Rosenfelt.

This Thing of Giving makes very interesting reading. It is a record of the best kind of heroism, which was called forth during the terrible days of the war and after the war. Both Jew and Gentile nobly responded to the call for help that came from the Jews in the war stricken areas of Europe. As an example of the noble spirit that stirred the givers to rally to the cause of God and their fellow men, the following letter, by an old missionary, may be quoted, which accompanied his gift:

"Dear Sir:

"I am not a Jew. I am an old, worn out Christian India missionary, a Baptist. Your God is my God; your father, my father; your people, my Master's people; your brethren, my brethren. My means are small, but my heart greatly rejoices because of this privilege of sending the enclosed \$100 for the relief of the suffering and starving Jews in Europe.

"Sincerely,

"J. S. Murrow, Atoka, Okla.

399 pages. 9½ x 6 inches. Plymouth Press, New York. \$3.50. S. B.

The Power of Prayer, and the Prayer of Power, Rev. R. A. Torrey, D.D.

The little play on words in the main title and the alternative title is worth noticing. There is a great difference between the expressions, the first being a somewhat general statement that prayer has power, and the second is more specific and calls attention to a certain kind of prayer.

This book is not a discussion of the subject of prayer, but is bringing together in book form sermons delivered by the author in the Church of the Open Door, Los Angeles, Calif., towards the end of 1923 and the beginning of 1924. Each chapter is complete in itself, but taking the eleven chapters together they well cover the subject of prayer. That which seems to be in the mind of the author was a great spiritual revival that might shake the world, although by way of illustration many instances of answers to prayer for salvation of individuals and for the healing of diseases are given. The book is stimulating, as its author always is stimulating, whether speaking audibly or through the printed page.

246 pages. 7½ x 5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.75. J. H. R.

A Short History of the Near East, by William Stearns Davis, Ph.D.

A succinct history of the Near East from the founding of Constantinople in 330 down to the Graeco-Turkish crisis of 1922. The volume is divided into four parts, which deal respectively with the Christian empire at Constantinople; the rise of Islam, and the Saracens; the Turkish penetration of Europe; the Turkish retreat from Europe. The checkered story of this most ancient section of the world is traced through

sixteen centuries of time. It is a story of inter-racial strife, of the clash of fierce barbaric hosts, of the long-drawn struggle for national and political supremacy throughout a vast region extending from the western confines of the Chinese empire to the Balkan states of Europe, but with particular stress upon those lands which at the outbreak of the World War constituted the Turkish empire.

The book is solid reading but of great value as supplying the historic background requisite for a clear understanding of the recent remarkable events which have once again focussed the gaze of the world upon the unhappy Levant.

408 pages. 8½ x 5½ inches. Thirteen maps. Macmillan Company, New York. \$3. R. H. G.

China's Challenge to Christianity, by Lucius Chapin Porter.

This is another of the current mission study text books, and is written by one who was brought up in China and therefore has had unusual opportunity to know the Chinese and to follow closely the developments and changes there during the last thirty years. He has given a very thoughtful evaluation of the complex situation which Christianity faces in China today, and makes a strong plea for a deeper appreciation of the Chinese point of view on all questions, and for a searching examination by the western missionary forces of their own policies and attitudes, with a view to eliminating everything prejudicial to their truest helpfulness to the Christian cause in China at its present crucial stage. It is a book that deals with the inner soul rather than merely the outward fact of the missionary project, and it will be appreciated by those who have a disposition to penetrate below the surface into the heart of China's missionary problem.

Appendices contain a reading list, a statistical table, a chronology of Chinese history and a pronouncing index of Chinese names.

248 pages. 7¾ x 4¾ inches. Missionary Education Movement, New York. Cloth 75 cents, paper 50 cents.

R. H. G.

The Bankruptcy of Evolution, by Rev. Harold Christopherson Morton, M.A., Ph.D.

This book is not an elaborate treatise versus evolution, it is one of several smaller books that have recently been prepared by men who know the subject of evolution quite thoroughly, and which are more usable in these days when lengthy treatises will not be read at all. *The Other Side of Evolution, Absurdities of Evolution, The Phantom of Evolution*, are names of some of these smaller books, and there are others that deserve to rank with them.

Evolution as held by the great philosophers of the first century is significant, and the author concludes that the theory of evolution which holds an important place in human thought of today, found its crown in the brilliant researches of Charles Darwin, and he recognizes a

strange poverty of thought on evolution for the two thousand years that elapsed between the ancients and Darwin.

To Darwin's *Origin of Species* the author is respectful, and presents rational arguments for rejecting the theory that variations that occur in the life of plants and animals that are inherent, become permanent and that as the ages pass, by the accumulation of these varieties, new species continually arise. The author shows quite conclusively that the five main arguments of the ordinary protagonist for evolution, the paleontological, the vestigial, the embryological, the homological, and the classificatory, cannot be substantiated. That evolution is but speculation or a theory is established by the testimony of most of the scientists, and the missing link has never been found.

An appendix on the blood-reaction proof of blood-relation is exceedingly interesting. The index of the book is an excellent one, making references easy.

196 pages. 7½ x 5 inches. Marshall Bros., Ltd., London. 2/6, net.

J. H. R.

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Outlines of Theology, by Rev. Archibald Alexander Hodge, D. D.

The first edition of this great work appeared in the year 1860, and the second edition, copyrighted by the famous publishers of evangelical literature, Robert Carter & Brothers, in 1875, at that time the work being rewritten and enlarged.

The author was the son of Rev. Charles Hodge, the author of the monumental work known as *Systematic Theology*, coming in three volumes. His training was, therefore, in a home and under scholastic influences of a type that would insure both high scholarship and fidelity to the orthodox faith. Those who knew the two great Hodge agree in saying that the younger had the more acute mind. His sentences were shorter than his father's and he expressed his thought in a most cogent way.

The book has been used as a text-book in many theological institutions and has been highly circulated among the clergy of all denominations and laymen who sought to know more systematically the great doctrines of the Christian faith.

The reprint is to be highly commended. There is nothing added to the revised edition by Dr. Hodge himself, but there has not appeared in the theological world an outstanding subject on which this work does not speak. It claims to be loyal to the Word of God, and as the

Word does not change, neither does the truth which it contains change. As to what are known as the essentials of Christian faith, those beliefs that entitles one holding them to be considered thoroughly loyal to the Word of God and loyal to the mass of evangelical truth as held through the centuries, it must be said that here there is no uncertain sound. The supreme authority of the Scriptures, the deity of the Lord Jesus Christ, the necessity of regeneration, salvation by grace alone, future judgment, heaven and hell, and the eternity of the issues of judgment, are all thoroughly presented.

In the treatment of eschatology the reviewer must dissent to the teaching of Dr. Hodge, who makes the coming in of the millennial period gradual through the influence of the gospel; the second coming of Christ, the judgment and the resurrection being simultaneous and coming at the end of the millennium. These facts, of course, put the author among postmillenarians, from whom the reviewer differs, believing that the millennium will be ushered in by the coming of Christ and that there will be more than one resurrection and more than one judgment. Aside from this error, as the reviewer takes it, this great work is to be highly commended. It is up-to-date, it calls man back to the beliefs of the ages, and supports all its propositions with most copious citation of Scripture.

It is trusted that the Bible Institute Colportage Association will have such acceptance of this volume that it will be fully justified in the large expense involved in its republication.

678 pages. 9x6 inches. Bible Institute Colportage Association, Chicago. \$5, net.

J. H. R.

BOOK NOTICES

Christian Theology, Systematic and Biblical, by Rev. Emery H. Bancroft.

This quite formidable volume is by the professor of Bible doctrine and systematic theology in the Practical Bible Training School, Bible School Park, N. Y. Mr. Bancroft was graduated from the Moody Bible Institute in 1907, and afterwards took work at the Southern Baptist Theological Seminary, at Louisville, Ky. The book is to be used in the Practical Bible Training School, especially with the second and third year students. The author has followed to a very considerable extent the style of Dr. A. H. Strong in his *Systematic Theology* and heartily acknowledges his debt to that great work. Very helpful notes in small type are given at very considerable length at many points.

After the introductory lecture on the meaning and purpose of theology, the doctrine of God is presented—His existence, attributes and manifestations. Christology is then taken up—Christ's personality, saving work as prophet, priest and king. The return of the Lord is left to be taken up in the doctrine of last things, breaking the continuity in

Christ's redemptive work which should be maintained. Pneumatology, or the doctrine of the Holy Spirit, follows, with the usual considerations of His personality, deity and work. Anthropology treats of the origin of man, the unity of the race, the original state of man as to his personality and his likeness to the image of God, his moral nature, immortality, trial and fall in Eden, and the immediate effects of that fall, but there is no consideration of the effect of the fall on the race descending from Adam, which would seem to be a serious omission.

Hamartiology, or doctrine of sin, is rather too briefly treated. Soteriology, or the doctrine of salvation, discusses election, regeneration, conversion, justification and sanctification. Under the subject of ecclesiology the author discusses the church as the body of Christ and its local aspect viewed as an organization. Angelology, including the subject of demons and Satan, is adequately treated, a subject usually slighted in most books of theology. The subject of

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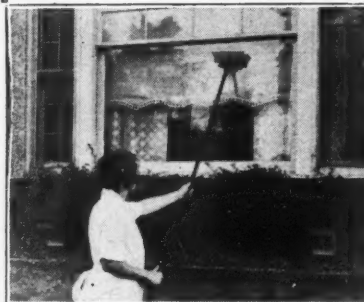
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eschatology, or last things, which includes death, the second coming of Christ, the millennium and the events connected therewith, are presented from the standpoint of the premillenarian, a departure from the teaching of Dr. A. H. Strong so closely followed elsewhere.

The closing chapter of the work is bibliography, which would seem to be more properly at the beginning, for the doctrines which are presumed to be biblical. The bibliography at the end is quite limited both as to its length, the class of books named and authors. The books are chiefly recent and a large number of them deal with the second coming, a majority being premillennial.

Taking the work as a whole, it touches somewhat carefully Modernism and the

present controversy in the churches, bringing the work up-to-date. It is to be highly approved, but at a few points there seems to be undue emphasis on subjects that have divided evangelical communities that might better have been avoided.

351 pages. 9 x 6 inches. Echoes Publishing Company, Bible School Park, N. Y. \$3.

J. H. R.

BOOKS RECEIVED

George H. Doran Company, New York.
 "The Beauty of the New Testament," by Rev. Burris A. Jenkins, D.D. Cloth, 240 pages, \$1.60, net.
 "Twelve Lectures to Young Men," by Henry Ward Beecher. Cloth, 303 pages, \$1.50, net.
 "The Pedagogy of St. Paul," by Howard Tillman Kulst, M. A., Ph. D. Cloth, 169 pages, \$1.75, net.
 "The Gospel and the Modern Mind," by Rev. Walter Robert Matthews, M. A., D. D. Cloth, 188 pages, \$1.75, net.

Fleming H. Revell Company, Chicago and New York.
 "Prayers at Bethany Chapel by John Wanamaker," edited by A. Gordon MacLennan. Cloth, 144 pages, \$1.25.

"The Garden by the River," by Thomas Tiplady, H. C. F. Stiff, 65 pages, 60 cents.

"Gospel Romance in the Huts of the Punjab," by Howard E. Anderson. Cloth, 133 pages, \$1.25.

"Visitation Evangelism," by Rev. A. Earl Kernahan, D.D. Cloth, 157 pages, \$1.25.

Bible Institute Colportage Association, Chicago.

"Songs of Deliverance," by Alice Maude Carvell. Paper, 64 pages, 50 cents.

"The Public Reading of the Word of God," by Arthur T. Pierson. Paper, 31 pages, 10 cents.

"The Most Important Thing in My Life"—Dr. Howard A. Kelly, by William S. Dutton. Paper, 29 pages, 10 cents.

"Modern Education at the Cross-Roads," by M. H. Duncan, B. A., M.A. Paper, 32 pages, 10 cents.

"Is the Bible True?" by William Jennings Bryan. Paper, 28 pages, 10 cents.

The Macmillan Company, New York.

"The Man of Sorrows," by Albert T. W. Steinhäuser. Cloth, 318 pages, \$2.25.

"Divorce in America under State and Church," by Rev. Walker Gwynne, D.D. Cloth, 154 pages, \$2.

Biola Book Room, Los Angeles, Calif.

"Fine Gold," by Josephine Hope Westervelt. Cloth, 141 pages, \$1.25.

John C. Winston Company, Chicago and Philadelphia.

"Six Marks of a Christian," by Canon Allan P. Shatford, M.A., D.C.L. Cloth, 122 pages, \$1, net.

"The Bible Cross Word Puzzle Book," by Gabrielle Elliot and Arthur Rex Forbush. Cloth, 111 pages, \$1.

Charles Scribner's Sons, New York.

"Psychology for Bible Teachers," by Edward Aldridge Annett. Cloth, 241 pages, \$1.50.

Silver Publishing Company, 1013 Bessemer Building, Pittsburgh, Pa.

"The Surrendered Life," by James H. McConkey. Paper, 123 pages, gratis.

Plymouth Press, New York.

"This Thing of Giving," by Henry H. Rosenfelt. Cloth, 339 pages, \$3.50.

Pickering and Inglis, Glasgow.

"Nature's Mighty Wonders," by Richard Newton, D.D. Cloth, 184 pages, 1-9d, net.

"Muriel Malone," by Charlotte Murray. Cloth, 252 pages, 2-1 net.

"Ben and Kit," by M. E. Drewson. Cloth, 104 pages, 1-3d., net.

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MISS OLIVE B. TAYLOR APPOINTED ASSISTANT REGISTRAR



Miss Olive B. Taylor.

Miss Olive B. Taylor, '20, who has been serving for some time in the registrar's office, has been appointed assistant registrar.

EXTENSION DEPARTMENT NOTES

Miss Elinor Stafford Millar gave a series of Bible studies at the Butler, Pa., Y. W. C. A., in March.

Dr. Henry Ostrom was the preacher at evangelistic meetings in Wheaton College Church, closing Easter Sunday.

Miss Virginia C. Williams taught the Bible in the Third Presbyterian Church of Springfield, Ill., for a week closing April 5.

Dr. J. E. Conant conducted "Every Member" union evangelistic campaigns at West Pittston, Pa., and Harlan, Ia.

Rev. George E. Guille was on the program of a union Bible conference at Galveston, Tex., and filled an engagement at the First Presbyterian Church of Corsicana, Tex. He will be at the Presbyterian church of Concord, N. C., April 26-May 3.

Rev. J. A. Sutherland, who directed the Bible conferences in the southeast, was one of the teachers at union con-

ferences at Laurel, Miss., and Galveston, Tex. Later he conducted meetings for boys and girls in the public schools of Kosciusko and Liberty, Miss.

Following an engagement in the First Presbyterian Church of Kansas City, Mo., Dr. William P. White will commence his work in the East. April 19-24 he will be at Buffalo, N. Y., April 26-May 5 he will be at Harrisburg, Pa., and later will go to Butler, Pa., for a two weeks engagement.

The Rev. A. Z. Conrad, D. D., pastor of Park Street Congregational Church, Boston, says of the Extension Department of the Moody Bible Institute of Chicago:

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DR. GRAY ON THE PACIFIC COAST

Among several invitations to conduct conferences in California during March and April, Dr. Gray was able to accept only two, one in the Lake Avenue Congregational Church, Pasadena, Rev. James H. Hutchins, pastor, and the other in the First Presbyterian Church, San Diego, Rev. Wm. M. Hamilton, pastor, the latter conference being under the auspices of a laymen's committee of which the active leaders were J. P. Youngberg and J. P. Smith. Large audiences assembled daily in both places, including many former students of the Institute and pastors of churches from miles around. A time of spiritual refreshing was experienced and souls were saved. There was no good opportunity for a student re-union in San Diego, but Mr. and Mrs. Hutchins (alumni) arranged for a brief meeting in Pasadena, when Dr. Gray was able to personally meet and mingle with those present.

On his return to Chicago, Dr. Gray spoke to the Faculty of the pleasure he enjoyed in meeting members of the staff and students of the Los Angeles Bible Institute, and of the help they contributed to the meeting in Pasadena by the singing of the Men's and Women's Glee Clubs under the leadership respectively, of Professors Trowbridge and Tovey. He also mentioned the large place in the hearts of the people of Lake Avenue Congregational Church, which is evidently held by their pastor and his wife, Mr. and Mrs. Hutchins.

At the Pasadena informal gathering of students and other friends of the Institute, twenty-three were present.

STUDENTS OF OTHER DAYS

John C. Cummins, '22, pastor of the Baptist church, Princeton, Ind., assisted Rayburn, '24, and Mrs. Dunbar (Alice

Brinks, '24), in evangelistic meeting at Mt. Carmel, Ill.

Ronald R. Kratz, '22, is a pastor at Edgewood, Ia.

Anna B. Palmer, '15, is assistant to the pastor of the First Christian Church, Portsmouth, Va.

Morris E. Rosene, '24, Verona, Neb., serves three neglected rural communities, conducting popular Bible classes.

N. W. Taylor, '20, Presbyterian missionary at Oaxaca, Oax., Mexico, with five other former students, welcomed Charles Ainley, '15, as a colleague.

Margaret Ruth Lacy, '22, and Fay Gould, '22, conduct Sunday-schools, sewing clubs and evangelistic meetings in five automobile camps near Eagle Rock, Calif.

O. O. Wood, '07, evangelist, assisted Frank E. Gray, '05, pastor of Calvary Baptist Church, Scottsdale, Neb., in a successful evangelistic campaign.

Sara Stevenson, '22, 901 King Street, East, Hamilton, Ont.; recently graduated from Passavant Hospital, Chicago.

Harold G. Hoffman, '20, pastor of First Baptist Church, St. Clair, Mich., entertained J. J. Pease, '14, during a recent evangelistic campaign.

George M. Landis, '20, has accepted the pastorate of the First Baptist Church, New Castle, Pa.

Through Zoe Palmer, '18, Gertrude Hemingway, '18, was invited to become superintendent of the day nursery at Gershom Settlement House, Detroit, Mich.

Rudert A. Graybill, '23, a student at Union Theological Seminary, Richmond, Va., serves two rural churches.

George A. Cole, '16, pastor of Crown Hill Baptist Church, Nashua, N. H., officiated at the funeral of Mrs. Jessie Bechtold Vander Linden, '15, at Strong Place Baptist Church, Brooklyn, N. Y.

Wayne A. Monroe, '22, located at Barton, Md., under the Presbyterian Board of National Missions, organizes Sunday-schools in mountain communities and directs Bible schools.

Clayton E. Bacon, '24, is pastor of the First Baptist Church, Struthers, O.

Mrs. Sallie M. Griffin, '24, is assistant to the pastor of Chadwick Methodist Church, Charlotte, N. C.

George S. Roeder, '91, is pastor of the Methodist Episcopal church, Walla Walla Wash.

George W. Sheefer, '03, is pastor of the First Baptist Church, Bartlesville, Okla.

Edward E. Barkey, '17, was ordained at the First Baptist Church, Battle Creek, Neb., where he is now pastor.

Thomas O. Marshall, '21, is pastor of the Methodist Episcopal church, London, Tenn.

D. E. Gillespie, '17, has been conducting evangelistic meetings in Ohio and Indiana.

Helen Nell Lemon, '23, is pastor's assistant and church secretary of the First Methodist Church at Crawfordsville, Ind.

John Hamel, '17, who is working among the neglected people in the upper peninsula of Michigan, writes that the Presby-

Moody Bible Institute Monthly

terian Sunday-school mission which he represents, has just issued D. L. Moody's *The Way of God*, in the Finnish language.

Glad Tidings is the name of a church leaflet issued by F. Bertram Miller, '18, pastor of the Christian Alliance Tabernacle, Mattoon, Ill.

J. B., '19, and Mrs. Grimshaw, send greetings from Aba, via Khartoum, Rejaf Sudan, where they are teaching and preaching.

Anna P. Stahr, '23, Guatemala City, Guatemala, C. A., is assisting Estella Zimmerman, '09, Amelia Fern Houser, '11, and Jenette A. Tallet, '22, in a mission school.

Rev. Wallace W. Carpenter, '11, is pastor of the Baptist church, Clay Center, Kan.

Ralph D. Smith, '95, secretary-treasurer of the Bible House of Los Angeles, recently attended the council meetings of the Central American Mission at Dallas, Tex.

Mildred W. Spain, '17, has been office secretary of the Central American Mission since 1917.

Ralph Shirk, '23, soloist and song leader, reports very successful meetings in Ord, Neb.

August Lappala, '24, is engaged in home mission work among the Finns of northern Minnesota.

Among the students now enrolled at North Park College, Chicago, are (front row) Edward A. Johnson, '22; Roy A. Thompson, '23; Melvin Dahlstrom, '22; A. R. Honson, '23; (second row) James R. Kopple, '21; Giles Youngquist, '23; Arthur A. Anderson, '22; John Wesley Meyer, '19; Paul Palmquist, '21; (third row) George Ossentjuk, '20; Ed. Blomgren, '22; Al. Helenga, '21; Melvin Johnson, '23; Arthur Bocklund, '23; Bernard T. Mattson, '21; Stanley Andersen.

Rev. Harold M. Harper, '16, is engaged in evangelistic work at Bowbells, N. Dak.

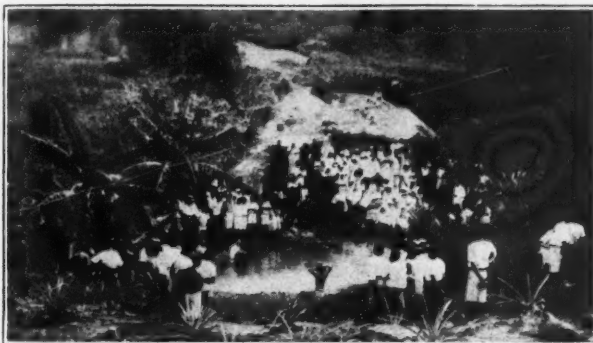
D. J. Craig, '93, is doing evangelistic work in Tugaskie, Sask., and surrounding country.

Greetings have been received from Rev. G. P. ('24) and Mrs. Bostrom (Tilly Lovegren, '24), who are now at

May, 1925

Maracaibo, Venezuela, S. A., with the Scandinavian Alliance Mission.

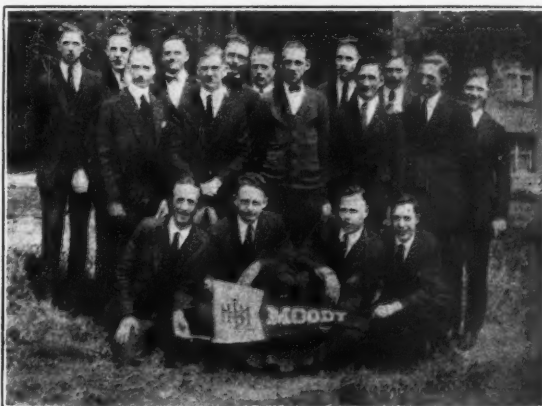
J. E. Leenhouts, '20, was ordained March 17 at the Garfield Avenue Church of Milwaukee, Wis., and on May 1 he will become pastor of a community church at Revere, Mo.



In a letter from Rev. Grant Chambers, '05, pastor, First Baptist Church, Oneida, N. Y., he says: "We look back upon the years spent at the Institute and the friendships formed there with feelings of real appreciation. What little success in the ministry has come to me, I owe, under God, very largely to the real Bible work I received at the Institute."

Rev. Glenn Stewart, '18, pastor of the Berea Congregational Church, Davenport, Ia., believes that men may prevail in prayer and a recent clipping from the Davenport press tells of the blessings attendant upon regular cottage prayer meetings and special days of prayer observed by this church.

Allie Mae Schmidt, '18, singer and pianist, has joined the Musical Mes-



Some Institute Men at a Swedish College.

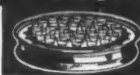
sengers, a quartette of gospel singers organized by W. Leon Tucker, of New York.

Rev. Murray E. Ness, '18, is pastor of the Baust Congregational Church, Union Bridge, Md.

K. J., '22 and Mrs. Brouwer, '22, are at the First Evangelical Church, Fort Wayne, Ind.

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After thirty years of faithful service in missionary work in Foochow, Mary Peters, '92, has returned to this country.

Twenty members of the Buffalo auxiliary of the alumni were guests at a dinner St. Patrick's day in the church parlors of the Delaven Avenue Baptist Church, Buffalo, N. Y. Miss Mathilda Noweck, '18, who sailed from New York March 28, for the Belgian Congo, received a gift of money expressing the love and good wishes of the auxiliary.

L. M. Harwood, '23, is pastor of Trinity Presbyterian Church, Chilton, Wis. A communicant's class of 14 has just been received.

William A. Ayer, '19, is pastor of First Baptist Church, Valparaiso, Ind. The Sunday-school unit has recently been completed and the auditorium remodeled. Dedication services were held February 8-15.

During Dr. Gray's recent visit to Pasadena, Calif., where he conducted a Bible conference he enjoyed an hour of social fellowship with 23 former Institute students, now resident in that city and Los Angeles. Among those present were Mr. and Mrs. Ralph D. Smith and Mr. and Mrs. Julius Haavind.

An alumni meeting of evening school students was held at the home of Miss Brinkman in Oak Park. Miss Stahler, one of their number is now in missionary work in South America, and another is under appointment.

BORN

To J. B., '23, and Mrs. Ellison (Marcia Ford, '23), a daughter, Ruth Jane, January 31, Sheridan, Mich.

To B. F., '24, and Mrs. Elsey, a daughter, Dorothy Marie, January 22, Fancy Prairie, Ill.

To J. E., '20, and Mrs. Leenhouts (Tillie Karsten, '21), a daughter, Janet Louise, January 2, Milwaukee, Wis.

To Wayne A., '22, and Mrs. Monroe (Edith Carson, '21), a son, Wayne, Jr., March 17, Barton, Md.

To G. F., '22, and Mrs. Carter, a daughter, Ruth Elizabeth, March 14, Chicago, Ill.

To E. L., '22, and Mrs. Oskarson (Sigrid Skoglar, '23), a son, David Leonard, February 5, Siangyang, Hupeh, via Hankow, China.

MARRIED

H. Edwin V. Andrews, '06, business manager of China Inland Mission schools, Chefoo, China, and Grace A. Funk, '06, at Chefoo, China, in February.

Lawrence E. Ozanne and Anna Margaret Bradley, '14, January 21.

Nathaniel A. Thompson, '23, and Ethel M. Crofts, '24, November 12.

Earl F. Hine, '24, and Mabel E. Jordan, March 7.

Ralph A. Honsinger, and Daisy Reid, '23, at Vassar, Mich., March 25.

DIED

Alfred V. Gray, '96, pastor of Presbyterian church, Pocahontas, Ia., February 5.

Mrs. Harry J. Vander Linden (Jessie

Bechtold, '15), Brooklyn, N. Y., February 4.

Rev. Wilbur L. Clapp, '01, Des Moines, Ia., March 4. Mr. Clapp represented the Institute in the field for about three years, with headquarters in Des Moines. He served as secretary of the Laymen's Missionary Movement while at Waterloo, Ia., and later was connected with Des Moines College. He is survived by a widow (Josephine Millard, '01), and a son, Donald W. Clapp.

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Montrose, Pa., Ministerial Institute, July 20-30. See Back Cover.

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The forest and the mountain and the vale,
Are added to the kingdom of the seeds,
Are their expression, their embodiment.
Before you read a book and make it yours,
Bethink you of the parable of seeds:
You are the book's more than the book is yours.
Not openly but inwardly its roots
Will pierce and thrive. Preparing in the dark,
Some day its pallid shoot will break the mold,
Some day the book will show itself abroad
And make a garden of your face, your hands,
Your tongue and eyes, the very life you live.
For all the elements conspire with books,
To make them grow; you cannot keep them down.
Some seeds are good, but some are poisonous.
Some books are apple-seeds, and some are grapes;
Some grow to hickories and some to oaks,
And some to roses glorious in the sun.
But others bear within their tiny bulk
A nightshade or a cactus, poison oak
Or poison ivy, or that fatal growth,
The amanita. Heed the planting well,
For death is farmed more easily than life.
Ah, the bright potencies that dwell in books!
Ah, the pestiferous potency of books!
A library may be a paradise
Of health and beauty and refreshing might;
A library may be a fetid swamp
With dank malarial vapors overhung,
The slimy home of vipers and of death.
Books are not good; yes, and they are not bad.
Good books are God's most blessed gift to men;
Bad books are Satan's most accursed snare.
—Amos R. Wells, in *The Sunday School Times*.

MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association.
The following contributions have been received from March 1 to 31, 1925, inclusive:
Africa Book Fund: 3 Contributions, \$11.25;
Alaska Book Fund: 1 Contribution, \$5.00; Hospital Book Fund: 83 Contributions, \$476.93; India Book Fund: 1 Contribution, \$5.00; Latin-America Book Fund: 63 Contributions, \$774.47; Lumber Camp Book Fund: 47 Contributions, \$184.00; Mountain Book Fund: 16 Contributions, \$188.00; Pioneer Book Fund: 9 Contributions, \$131.00; Prison Book Fund: 59 Contributions, \$404.30; Seamen's Book Fund: 3 Contributions, \$56.00; Free Tract Fund: 8 Contributions, \$27.90.

May, 1925

THE CONVERSION OF AN OFFICER

Without pausing he tucked it away inside his mess jacket and thought no more about it until, on returning after a gay night, during which he had imbibed freely, it dropped to the floor. On picking it up he found it was a tract! As he read it conscience smote him and a sleepless and miserable night followed. When morning broke he read it again, and yet again, until the Spirit of God used its message to his conversion; and he at once made an open confession of Christ as his Saviour and Lord and started immediately to witness and work for Him. From subaltern to Colonel he had borne a fearless testimony as a Christian officer and had been used of God in winning many others for Christ.
When he had finished, a master gunner rose and said that he was the sentry who had broken regulations by giving the tract to an officer while on guard! As a young Christian and member of the Soldiers' Christian Association, he wanted to show his gratitude by seeking to win others for Christ. Selecting three tracts, he promised God he would give them to the first three people he met, and then was called for sentry duty! Seeing an officer hurrying to mess his first thought was to let him pass; but there was his promise! In an instant the decision was made and the tract passed into the hand of the officer. He might have been punished for such a breach of discipline, but he had heard nothing until now, after twenty years. Subaltern and sentry met as Colonel and master gunner, and both witnessing for their one Lord—and both are witnessing today.—Selected.

Please pray that God may lead many of His true children into a country-wide and country-side campaign of evangelizing with gospel literature.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from March 1 to 31, 1925, inclusive:
Hospital Book Fund: To 21 points in fifteen states and 1 point in Canada: 419 Colportage Library books, 125 Emphasized Gospels, 981 Evangel Booklets, 1,180 Pocket Treasuries, 1 Bible, 1,200 tracts.
Latin-America Book Fund: To 79 points in sixteen countries: 2,461 "The Way to God," in Spanish, 2,307 "All of Grace," in Spanish, 105 Spanish Gospels, 1 Testament, 200 tracts.
Lumber Camp Book Fund: To 5 points in two states: 182 Colportage Library books, 10 Emphasized Gospels, 203 Evangel Booklets, 462 tracts.
Mountain Book Fund: To 14 points in seven states: 250 Colportage Library books, 80 Emphasized Gospels, 283 Evangel Booklets, 245 Pocket Treasuries, 150 tracts.
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Prison Book Fund: To 78 points in twenty-nine states, and 1 point in Canada: 1,945 Colportage Library books, 2,694 Evangel Booklets, 561 Emphasized Gospels, 10 Testaments, 1,075 tracts.
The total amount of literature sent on the above Book Funds during March is as follows: 7,819 Colportage Library books (including 4,768 books in Spanish), 881 Emphasized Gospels (including 105 in Spanish), 4,466 Evangel Booklets, 5,011 Pocket Treasuries, 11 Testaments, 1 Bible, and 3,237 tracts, to 131 points in 43 states, 2 points in Canada, and 78 points in 15 foreign countries.

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE. Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.

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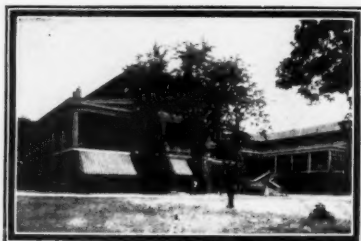
Summer Attractions



Season of 1925

- Above -

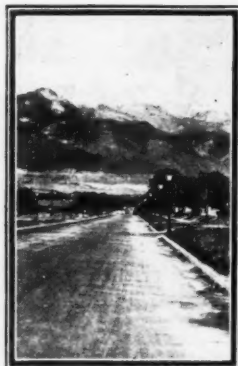
Some of the buildings of The Moody Bible Institute where Special Summer Course will be given July 7-31.



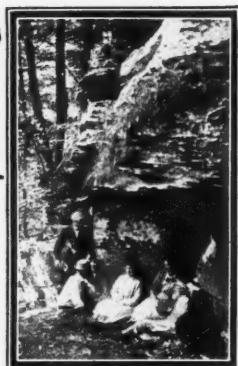
Building on State Fair Grounds at Des Moines Ia. where conference will be held June 14-21.



View of golf course at Montrose, Pa. Ministerial Institute will be held July 20-30.



View of Colorado Spgs., Colo. showing Pike's Peak in distance. Conference dates Aug 16-30.



"Castle Rock" on one of the trails, Eagles Mere, Pa. Conference dates, July 11-20.



A wooded road, Cedar Lake Ind. Conference dates July 19-Aug 2.

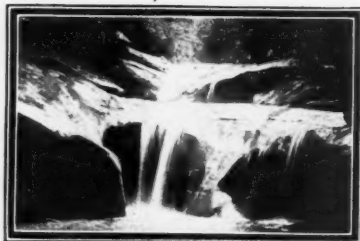
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"The Pools," Chimney Rock, near Hendersonville N.C. where conference will be held July 26-Aug 9



Beach scene, Ocean City, N.J. Conference dates Aug. 5-16

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